Madinah

to

Karbala

Holy Blood on Unholy Hands

Volume One

The *Ahl as-Sunnah wa'l-Jama'ah*

أهل السنة والجماعة

C*hishti* Sufi Perspective

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Chishti Sufi Perspective

By

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Madinah to Karbala

First Publication
Muharram1432
December 2010

ISBN
978-0-9802682-5-6

الله

Almighty and Glorious

In Your Name Dedicated Most Respectfully

To

The Holy Prophet Muhammad ﷺ

The Cause of Creation and Beloved of Allah ﷻ

The Righteous Caliphs

al-Khulafā'u r-Rāshidūn الخلفاء الراشدون

The Spiritual Dispensers, Purified under the Blessed Cloak

Ahl al-Kisā أهل الكساء

The Noble Household

Ahl al-Bayt أهل البيت

All the Noble Companions

As-Sahābah الصحابة

Especially

Hazrath Imam Husayn ibn Ali رضي الله عنه

The Saviour of Pure Islam, dearly beloved of the Holy Prophet ﷺ

The Martyrs of Karbala

Who taught the Community of the Holy Prophet Muhammad ﷺ not to submit to a tyrant and tyranny and, if need be, to offer one's life for truth.

My Master

Hazrath Soofie Saheb رضي الله عنه

The Sufi Masters

Of the

Qadri, Chishti, Suharwardi and Naqshbandi Sufi Orders

Who have not strayed from the original teachings of *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة due to ignorance or religious/political/economic convenience and for the perpetual blessings all the deceased of the Community of Lovers

Especially my grandparents

Hazrath Abd Al-Qaadir Soofi Siddiqui رضي الله عنه

***Sayyida* Khatun Bibi Soofi** رضي الله عنها

My father

Ghulam Muhayuddeen Soofi Siddiqui

And

Mrs. Sabera Bibi Khan of Rustenburg

Daughter of **Mr. Ghulam Hussain Nassir**

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

Say (O My Beloved Holy Prophet Muhammad ﷺ), 'I ask no other reward of you except love of my family'

[Holy Qur'aan 42nd Sura, *ash-Shūrā* (the Consultation)الشُّوْرٰى Verse 23]

وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَدْخُلُ قَلْبَ رَجُلٍ الإِيْمَانُ حَتَّي يُحِبَّكُمْ لِلّهِ وَلِرَسُوْلِهِ وَ لِقَرَابَتِي

I swear by Him in whose Grasp of Power my life is (Allah ﷻ)! Faith (*Imaan*) will never enter the hearts of any person who does not love my relatives for the sake of Allah ﷻ and their being my family[1]

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَالْحَاكِمُ وَالْبَزَّارُ

Dedicated to my beloved Mother and Father who
Descended from two different oceans of spirituality
Yet, showered me with love, despite their separation
To my two sisters, Irma and Sherbanu
And
To my beloved wife Rooksana,
My dearly loved son Kamil Ahmad
And
My adorable daughters, Fatimah Zahra and Rif'at Khatoon

No one gets to heaven by following the rules or breaking them.
Heaven must burst forth from your centre of perception; the *sadr* صَدْر

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اَمَّابَعْدُ! فَاَعُوْذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمْ ط بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم ط

Allah ﷻ' Blessed Name I begin with, the Most Compassionate the Ever Merciful. O Allah ﷻ, send benediction upon Our Master Muhammad ﷺ, his Blessed Family, Noble Companions and Gracious Wives just as You love and You desire for them. Allah ﷻ be praised, Lord of the Worlds, Who has guided us to a faith of boundless compassion and love, Islam! Made us follow the way of His Beloved Holy Prophet Muhammad ﷺ, the single Source of Being, Source of the Intricate Evolution of an ever expanding Universe. May the love dispensed by the Intimates of Allah ﷻ, guide us upon the Path of Return to the Source, transform us into Beacons of Light that guide others, who wander among shadows, back to the Source of Light, the exalted Muhammad ﷺ of Light, upon whom was revealed the Light of Divine Guidance. Light upon Light is the Illumined Qur'aan, May this Light of Guidance stream into every human heart, making it conscious of His living presence in human affairs. So that with every breath we take refuge in The Living Truth alone released from bondage, truly following the First Light, Beloved of Allah ﷻ, Perfect Soul, Moon of Tenderness, Forever Resplendent, Sun of Knowledge, Guide of Guides, the Most Beloved of Allah ﷻ , Muhammad of Light ﷺ.

لا إله إلا الله محمد رسول الله

Kisses of Loving Respect to the hands and feet of all the Holy Prophets of Allah ﷻ; to the Holy Household and the Companions of our Master, Muhammad ﷺ, The Intimates and the *Awliya Allah* ﷻ, who inherit the spiritual wealth of the Prophets.

الصَّلوةُ وَاسَّلاَمُ عَلَيكَ يَارسُول الله

الصَّلوةُ وَاسَّلاَمُ عَلَيكَ يَاحَبِيب الله

Blessings and peace be upon you O Messenger of Allah,
Blessings and peace be upon you O Beloved of Allah,
Heartfelt and Profound greetings to your Sublime Soul, O Incomparable
Prophet and Uniquely Beloved one of Allah ﷻ

These writings flow through the Blessings of the Cupbearer of Divine Love, My Master, Hazrath Sufi Sahib ؓ, lovingly transmitted on the Initiatory Line of the Chishti Sufi Order, into this lowly slave's essence, by my Spiritual Guide, The Dispenser of Divine Wine; Hazrath Ghulam Muhayuddin Kazi *Chishti Nizami Habibi Soofie*. Irshad Soofi Siddiqui 10th Muharram 1432 / 16 December 2010

INTRODUCTION

O Allah ﷻ for the sake of the honour the Holy Prophet Muhammad ﷺ, the Splendor of Allah ﷻ, the Cause of Creation; Hazrath Fatima Zahra ؑ, the Mother of Her Father, the First Pole (*Qutb*) in Islam, the Imam of her Age, who is the origin (*umm*) of the Two Divine Lights , Imam al-Hasan ؑ and Imam al-Husayn ؑ and the Lion of Allah ﷻ and Door to the City of All-Knowledge, Imam Ali ibn Abi Talib I ask You to grant us immense love for the Holy Prophet Muhammad ﷺ and acquaint us with his reality and rank, make us fit to follow him and uphold his manners and his way, join us with him and allow us a vision of him, and encourage us with his conversation free off all hindrances, attachments, means and veils, pleasing our ears with the delights of his addressing us. Prepare us to meet him and make us fit for his service.

Make my request for Your blessings him a perfect and absolutely pure and purified shining light which dispels all darkness and gloom, all doubt and association, all unbelief all falsehood and all iniquity and make it a means of my increasing in sincerity and a way of obtaining the Highest Station of Sincerity and Distinction so that there remains for me no Lord but You and so that I am fit for Your Presence and I am one of Your Distinguished People holding firm to his manners and his way, Allah ﷻ 's blessings and peace be upon him, his family, his Companions and all the People of his House at every moment and on every occasion.

My first spiritual teacher, in the sixties and seventies was my paternal grandmother, *Sayyida* Khatun Bibi Soofie ؑ who reared me at the *Khanqah* of my paternal great grandfather *Hazrath* Soofie Saheb ؑ in Pietermaritzburg, South Africa. My grandfather Hazrath Abd al-Qaadir Soofie ؑ passed into the realm of Divine Beauty on 20 Rabi the Second 1359 AH corresponding to 28 May 1940 CE and my grandmother a young widow of twenty- five, granddaughter of Hazrath Sayed Ghulam Rasul ؑ whose *Mazaar* is in Hazelmere, Durban, South Africa, assumed the position of the head of the *Chishti Nizami Habibi* Sufi spiritual order in Pietermaritzburg. She was a true *Sufi* who served humanity until her last breath. My loving paternal aunts Zohra, Rabia and Fatimah showered me with love after my parents had divorced when I was still an infant. May Allah ﷻ grant them the highest abode in Paradise in the company of His Beloved, Holy Prophet ﷺ.

I spent weekends and holidays with my mother who loved me and still does immensely. I love you immensely Mum and always will, for my paradise is at your feet. My mother personifies the Sufi qualities of:

Love all, hate none and hate evil but not the evil-doer.

I was reared in an atmosphere of love and constant commemoration of *Meelad un-Nabi* ﷺ, *Ur's* Shareef and Remembrance of the *Shuhadae* Karbala which instilled a great love for The Holy Prophet Muhammad ﷺ, *Ahl al-Bayt*, *Panj-tan Paak* and *Aulia Allah* in my heart. The beating of the *duff* (drum) heralded the start of Muharram, the first month of the Islamic New Year, which was always welcomed with sorrow since it rekindled the memory of the Martyrdom of the grandson of the Holy Prophet ﷺ, Imam Husayn ﷛. The ten days of this month ushers in a hive of activity at our *Khanqah*. To me, the sound of the *Dupti* and *Taasa* (drums); the tone of the *Majalis* being read daily, amidst sobs and cries; the aroma of saffron being used to prepare the *niaz*, my waiting at the house gate for Ibrahim Bhai to come by and carry me to the centre where the *Tazia* was being prepared will always be the fondest childhood memories of Muharram.

In Jan 1975 at the age of fifteen I was blessed to perform *Hajj* with my Grandmother. After *Hajj* we proceeded to Iraq, visiting amongst others the great Saint of *Jilaan* ﷛. . I clearly remember being at the *Mazaar* of Imam Husayn ﷤, in Karbala, on the 10 day of Muharram. The next five months were spent visiting all the great *Aulia* in Pakistan and India. This had been my grandmother's second journey to the great ones and this confirmed to me that she was surely loved by them.

With my teen years behind me and as a University student and schoolteacher I had been caught up in the false attraction of the sensate culture coming from the west. My meeting with my *Murshid*, Hazrath Ghulam Muhayuddin Kazi in 1979 (I had only known him as my uncle previously) rekindled the flame of the Sufi culture of *Ishq-o-Adab* (love and respect) which had been deeply imprinted, but dormant in my heart. The spiritual awakening had begun.

In 1985, on the bidding of my grandmother; father, Ghulam Muhayuddin; and uncle, Ghulam Muhammad; I returned to the *Khanqah* in Pietermaritzburg, at the age of 26. Through the loving guidance of my elders I was humbled to be became an active servant in the functioning of the *Khanqah*. In the same year I became *Mureed* of my loving Uncle Hazrath Ghulam Muhayuddin Kazi, who accepted me as his disciple after six long years of attachment. Under the guidance of my *Shaykh*, elders of my family and my cousin, Maulana Abd ur-Raouf Soofie, I began studying the classics of *Sufism*. The writings and speeches Hazrath Maulana Fazl-ur Rahman Ansari ﷛ had a great impact on my thinking. I still seek guidance from his son-in-law and disciple Maulana Imran Nazar Hosein.

In 1986 I married Rooksana Bibi the daughter of my paternal Aunt Fatimah Bibi. My aunt was a great lover of *Aulia* and *Panjattan Paak* and this love brushed onto my wife. She today lovingly serves at the *Khanqah*. Allah ﷻ, through the intercession of Baba

Madinah to Karbala

Fariduddin Ganje Shakar ﷺ, blessed us with three beautiful children; a son, Kamil Ahmad and two daughters; Fatimah Zahra and Rif'at Khatoon. The remembrance ceremonies continue up till this day at our *Khanqah*, under the guidance of my paternal uncle, Hazrath Ghulam Muhammad Soofie. Muhammad Habib Batwa Ismail (*Jaap Mamoo*) and Ghulam Husayn Adam (*Ghulam Bhai*), the relatives of the late Ibrahim Bhai still lovingly prepare the *Tazia*, Alhamdulillah my children are being reared in this beautiful *Khanqah* of Hazrath Soofie Saheb ﷺ.

Seeing many people adopting external Islam devoid of love, under the impact of Wahabism, made me determined to attempt to kindle the fire of love in people's hearts. It is with this in mind that I wrote my first book **Islam the Sunni Way**; then the concise version of **Madinah to Karbala,** thereafter **the lectures of Maulana Shafi Okarvi** ﷺ translated from the Urdu recordings into English in a book named **Discourses of Love**. In 2010 I wrote '**Attack on the Spiritual Heart of** Islam'. I now present to you the **revised comprehensive version of Madinah to Karbala, in two volumes** after eight years, hopefully wiser and able to present it with more research. The **first volume**, covers the period **from the Holy Prophet Muhammad ﷺ to the Caliphate of Hazrath Ali ﷺ** whilst the second volume covers from **Imam Hasan ﷺ to Karbala and beyond**. Some people, under the impact of present day Protestant Islam, disguised in the garb of *Salafi*, do not accept the authenticity of a hadith unless it is accepted by particular scholars. Therefore, I have taken *Ahadith* from the *Sihah Sittah*[2] The six major Hadith collections الكتب السته; *al-Kutub al-Sittah* printed by Darussalam Publications, having their headquarters in occupied 'so-called' Saudi Arabia. I have quoted books from Hafiz Ismail ibn Kathir[3] ابن كثير, Hafiz Taqi ad-Din Ahmad ibn Taymiyyah[4] ابن تيمية, Hafiz Ibn Qayyim Al-Jawziyya[5], Qadi ash-Shawkani[6], Muhammad ibn 'Abd Al-Wahhab[7] which, ironically, are also in original books of Hadith, which the present day Wahabis and Salafis dismiss as unauthentic. Imam Ibn Qudamah ابن قدامة [1147CE/541AH to 1223 AD / 620 AH] was a noted Islamic scholar of the Hanbali *Madhhab*, author of many treatises of Hanbali jurisprudence and doctrine, including *al-Mughni* (the most widely known textbook of *Hanbali fiqh* and *Al-Ruqqah wal-Bukaa* (a treatise on Sufism). He met Shaykh Abd al-Qaadir Jilaani ﷺ stayed at his school, learned from him, became his *murid* and was granted the *khirqa* of *Khilafat* from him. Readers will be surprised to know that he is the grand-Shaykh of Hafiz Taqi ad-Din Ahmad ibn Taymiyyah, the guru of the Yahudi's sorry Saudis.

The Caliphate was abolished on the 3 March1924 / 27 Rajab 1342 due to a Euro / Zionist plot. This had paved the way for the Spiritual Heartland of Islam, Makkah and Madinah, under Abd al-Aziz ibn Saud, to be transformed into the Monarchy of Saudi Arabia under the protection of an unholy 'predatory elite' alliance of the Euro/Zionist's and Saudi's. Only those scholars who were prepared to skilfully skip and dance to the tunes of those who control power were allowed the unfettered

freedom to preach a *sanitized cosmetic* version of Islam acceptable to the godless rulers of the world and their 'so-called' spiritual voice, the '*house-Ulama'*. Ulama and Muftis emerged from the Islamic Institutions built with petro-dollars, declaring all who did not follow this *sanitized cosmetic* version of Islam as being out of the pale of Islam. Islamic books, including classical texts were manipulated and changed. Books reprinted in later editions have certain important issues related to the basic faith of Islam removed from it with the help of publishing houses which where purchased by the Saudi Regime. Many innocent students, very sincerely wanting to study in the Spiritual Heartland of Islam didn't even realize that their Islamic books had been changed, and teachings with a deep spiritual bearing, the essence of Islam, had been removed with the help of modern computers and printing technology.

The spiritual virus has been released into the Muslim World. This has led to families being split, communities being at loggerheads with one another and division in the community of unison. Those who should have waged a *jihad* against an interest-centred economy and a caliph-less Muslim world were tricked into waging an obnoxious *jihad* against the belief system of Islam. Some Muslims as a result of their intellectual perversion have ceased to live soulfully i.e. from within. The present moment is one of the greatest crises in the history of Islam. My purpose for writing this book is a humble attempt to firstly enlighten my immediate family, which has also been infected with this virus and my brothers and sisters in Islam. It is my obligation to identify the truth and lovingly pray for the victim's salvation.

I am eternally grateful to my Spiritual Guide, Hazrath Ghulam Muhayuddeen Kazi *Chishti Nizami Soofie* for clasping the hand of this unworthy lowly slave of his, with his blessed hand, fixing his spiritual gaze upon the spark of love in my heart, setting it ablaze with the exquisite Wine of Love and placing me in the radiant circle of eternal Divine Remembrance formed by the highest companions of love. It is through my Spiritual Guides spiritual gaze that I was blessed to sit in the company of great spiritual luminaries and learn from them. Whatever bounties come to a *Murid* comes from his own guide.

I remain eternally, grateful to Dr Maulana Fazlur Rahman Ansari *al-Qadri* ﷺ, whose taught provoking lectures, answered questions knocking on the door of my intellect, thereby setting me on the path of researching, for the pleasure of Allah ﷻ. Allah ﷻ indeed blessed me to meet with, Dr Maulana Fazlur Rahman Ansari *al-Qadri* ﷺ*'s* finest product, in my opinion, Shaykh Imran Nazar Hosein, who taught me the importance of seeing with both eyes. For the bulk of my material utilised in the opening chapters of this book I acknowledge Shaykh Hamza Yusuf, whose lectures, shaped my trend of thought, I acknowledge using some of his words, as is, due to the paucity of my language skills. I am forever indebted to *Shaykh al-Islam* Maulana Shafi Okarvi *al-Qadri* ﷺ, *Shaykh al-Islam* Sayyid Muhammad Madni *Ashrafi al-Jilaani*, and all

the *Ulama* and Spiritual Guides of the *Ahle as-Sunnah wa'l-Jam'ah* for their guidance and knowledge in keeping us under the blessed feet of those who truly possess the intense love of the Holy Prophet Muhammad ﷺ. *Shaykh al-Islam* Dr. Maulana Muhammad Tahir *al-Qadri*, has taken researching and presentation of Islam in its original purity and as an upholder of Dynamic Orthodoxy, as opposed to conservatism and Modernism to another level. I am grateful to him for his research sites and well researched lectures that inspire me to write.

My beloved cousin, and the son of my Spiritual Guide, Raashid Kazi's cover design reflects his passion, love and inner beauty. My nephews Hafiz Fuzail Soofie and Maulana Farouk Soofie I am profoundly grateful for your guidance, from your wealth of knowledge. My spiritual brother, Naeem Khan *Sabri*, I pray Allah ﷻ bless you with even more *ishq* to continue serving the *Khwajagaan*, for always spiritually nourishing me with valuable gems of the Spiritual Masters. Imtiaz Ahmad Khan of Rustenburg may Allah ﷻ grant your mother Sabera Bibi Khan the highest abode in *Jannah* in the company of the *Sayyid* Family of the *Chishti Nizami Edroosi* Sufi Order with their noble ancestor Hazrath Imam Husayn رضي الله عنه.

Allah ﷻ accept my efforts! I pray the Holy Prophet Muhammad ﷺ be pleased with me and make me loved by the *Khwajagaan* (Great Sufi Masters). I pray that the benefit received from this book serve as *esale sawaab* for my father Ghulam Muhayuddin Soofi who passed away on the 26th March 2008/ 17th Rabi al-Awwal 1429. I am not worthy to write or preach but it is the 'pangs of love' (*dard*) in me, through the *Khwajagaan* that writes. This unworthy servant has received the *khilafath* of the *Chishti Nizami* Sufi Order from my *Murshid*, Hazrath Ghulam Muhayuddin Qazi *Chishti Nizami Habibi Soofi*, and the *khilafath* of the *Chishti Sabri* Sufi Order from Hazrath Maulana Sufi Iqram *Sabri* رحمه الله of Kalyar Shareef. This is not my work but a transmission from my *Murshid*, Hazrath Ghulam Muhayuddin Qazi *Chishti Nizami Habibi Soofie*.
All praise is due to Allah ﷻ and all shortcomings are mine.
Irshad Soofi Siddiqui

10th Muharram 1432
16th December 2010

ISLAM

Abraham the Father of Mankind

Prophet Abraham [Hazrath Ibrahim عليه السلام] the spiritual father of Judaism, Christianity, and Islam is the only Prophet, who along with the Holy Prophet Muhammad ﷺ is mentioned by name in each of the five daily prayers that Muslims perform, facing the Holy Kaaba in Makkah.

Tasked by God to re-build the Sacred Kaaba

At the sacred ground in Makkah, Hazrath Ibrahim عليه السلام who is accompanied by his son Prophet Ishmael [Hazrath Ismail عليه السلام] was given the order by Allah ﷻ to rebuild the Holy Kaaba, a cube-shaped building in Makkah, Arabia, the most sacred site in Islam. The Kaaba is astronomically aligned to the star *Suhail*. *Suhail* is called Canopus[8]. It's in the constellation of Carina. Astronauts don't use the North Star when they go out of the Earths orbit they use *Suhail*. [It is used by NASA as a marker for setting space-flight coordinates. Spacecraft carry devices called Canopus star trackers'.] They use it to ensure that they are on course when they get out into the heaven. Allah ﷻ was setting the co-ordinates for an erring mankind to re-connect with Him. The Kaaba is a sacred place; it's a sanctuary. It's called *al-Haram*. *Haram* means 'sanctuary'. It was the first building ever built on earth by the first man and Prophet Adam عليه السلام wherein he resided and prayed to God. It's foundations had been covered after the flood during the period of the Prophet Noah [Hazrath Nuh عليه السلام] When they began the task they prayed as mentioned in the Holy Qur'aan in the 2nd Sura *al-Baqarah* (the Cow) ٱلْبَقَرَة verse 127:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا
إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

And when Ibrahim عليه السلام and Ismail عليه السلام were raising the foundations of the Sacred House (they supplicated): 'O our Sustainer! Accept this (humble service) from us. You are, indeed, All-Hearing, All-Knowing'.

Madinah to Karbala

Three Supplications

They stood on a rock, utilizing it as scaffolding to raise the walls whilst praying to Allah ﷻ to accept their service. They made three invocations (*duas*) to Allah ﷻ as mentioned in the Holy Qur'aan in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة verse 128:

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ

O our Sustainer! Make both of us submissive to You and raise
out of our future generations (offspring) a Community
(Ummah) exclusively surrendering to You

They had heard that a 'community submitted to Allah ﷻ', (أُمَّةً مُّسْلِمَةً) would be born in a later age, whose excellence would excel all previous communities. When Allah ﷻ asked them what reward they desired for this service they prayed that this community should be from their family. Allah ﷻ accepted this plea of theirs. They further asked Allah ﷻ to make that personality through whom that *ummate Muslima* would be granted the highest status, and in whose honour this Kaaba is being rebuilt; for whom the universe was created; whose coming was mentioned by every prophet, that seal of the Prophets, the greatest creation of Allah ﷻ, the Holy Prophet Muhammad ﷺ must be born in their family.

These questions and answers are not in books, it is a means of explaining and some questions are part of our 'ecstatic state of being' (*wijdania khayfiat*) and are not in any books. Allah ﷻ must have asked them:

You are also blessed as prophets so why do you desire that the
last prophet be from your progeny?

Ibrahim عليه السلام must have answered that:

> I wish for him to be from my family so that on the Day of Judgment, I may be called the 'Grand Father of Muhammad'. You have granted me a great status and much excellence but this honour, of being addressed as, 'Grand Father of Muhammad', will outweigh all others.

So they are supplicating whilst raising the walls of the Sacred Kaaba standing on the rock, as mentioned in the Holy Qur'aan in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة verse 129:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

> O our Sustainer! Raise up from the midst of our offspring the (Last and the Exalted) Messenger (i.e. Muhammad ﷺ), who shall convey to them Your Message, and teach them the Book and wisdom (logic and good judgment, making them Gnostics of the Divine Secret) and purify and sanctify well (their hearts and ill-commanding selves).

Whilst they were making this supplication that the Beloved of Allah ﷻ be born in their family then Allah ﷻ spoke to the rock, saying:

> O fortunate rock, your lot in life has been enhanced; these are the moments of Divine Acceptance. My Intimate Prophet, The Intimate (*Khalil*) of Allah ﷻ, Ibrahim عليه السلام is standing on you asking that My Beloved Prophet, The *Habib* of Allah ﷺ, Muhammad ﷺ, be born from his progeny; so preserve this Moment for eternity, by becoming soft like wax and retain the footprints of Hazrath Ibrahim عليه السلام on your being, so that your Temporal Originated Existence (*al-wujud al-hadith*) may be transformed into Eternal Existence (*al-wujud al-qadim*).

That stone on which the remembrance of the Holy Prophet ﷺ takes place becomes wax due to the descent of Divine Mercy (*rahmah*). For all time, those who see the blessed footprint think about Hazrath Ibrahim عليه السلام but those who know this inner secret think of the blessed supplication for the blessed birth of the Holy Prophet Muhammad ﷺ to be from his progeny.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ

O Our Lord! Raise up from among them (our family) the (Last and the Exalted) Messenger (i.e. Muhammad ﷺ)

The place where the supplication for the Birth of the Holy Prophet Muhammad ﷺ, was performed, was preserved on the rock and Allah ﷻ protected and preserved this rock together with the Holy Kaaba. Those

who circumbulate of the House of Allah ﷻ (*Tawaaf*) complete their *tawaaf* by reading two cycles of *salaah* at the Station of Abraham. During the physical term of the Holy Prophet Muhammad ﷺ when he took all the stone figures of the idolaters out of the Holy Kaaba and its precincts, he retained the Station of Abraham. All other stones and rocks of worship constituted *shirk* but the rock that was the Sign of his Ministry (*Risaalat*) was retained. Allah ﷻ says in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة verse 125:

وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

Make the place where Ibrahim عليه السلام (Abraham) stood as a place of Prayer.

The seekers of knowledge will know that مَقَامِ means, the 'place of standing' and Allah ﷻ orders that spot where Ibrahim عليه السلام stood to be the spot where one must prostrate or make *sajda* for Allah ﷻ. *Sajda* is exclusively for Allah ﷻ but it has greater merit at the blessed 'place of standing' of His beloveds. There is also another rock preserved on the Kaaba which was also retained to be kissed and revered. Hazrath Umar Faruq رضي الله عنه addressing this stone during Hajj said:

أَنَّهُ جَاءَ إِلَى الْحَجَرِ الْأَسْوَدِ فَقَبَّلَهُ فَقَالَ إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَوْلَا أَنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُكَ مَا قَبَّلْتُكَ

Narrated Abis bin Rabia رضي الله عنه: Umar came near the Black Stone and kissed it and said:
'No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen the Holy Prophet ﷺ (my beloved) kissing you I would not have kissed you.'
[Sahih Bukhari, Vol 2, The Book of Hajj, Chapter 50, Page 385, Hadith Number 1597]

Hazrath Umar رضي الله عنه said, وَلَوْلَا أَنِّي رَأَيْتُ 'if I had not seen' the Holy Prophet Muhammad ﷺ 's blessed lips kissing you I would not have kissed you. Hazrath Umar رضي الله عنه said he saw the Holy Prophet ﷺ kiss the stone but Allah ﷻ knows the reality whether the Holy Prophet ﷺ kissed the black

stone or if the stone kissed the Holy Prophet Muhammad ﷺ. Hazrath Halima Saadia ﷺ says that when she took the blessed infant Holy Prophet ﷺ from the lap of his mother, Hazrath Amina ﷺ to nurse him in the countryside, she decided to first make *tawaaf* and then leave for home. She says she carried the infant Holy Prophet Muhammad ﷺ in her lap and performed the *tawaaf* and when she went to kiss The Black Stone (الحجر الأسود) she also put the infant Holy Prophet ﷺ blessed lips near the Black Stone and she reports:

> I swear by the Lord, in whose hands is my life, as I took his blessed lips close to the *al-Hajar-ul-Aswad* it came out of its embedded place from the Holy Kaaba and kissed the Holy Prophet Muhammad ﷺ

Qadi Thanaullah Panipati[9] قاضي ثناء الله بنيباتي (d. 1225 AH) a great *muhaqqiq* (verifier), commentator of the Holy Qur'aan and renowned author of *Tafsir al-Mazhari* تفسير المظهري[10], has related this incident in *Tafsir al-Mazhari*.

All these stones carry blessings and are revered due to a link (*nisbah*) with Allah ﷻ's blessed Prophets or servants. One gushed out water due to connection with the feet of Hazrath Ismail ﷺ and the area between two Mountains, Safa and Marwa, became blessed due to being the place where the blessed feet of Hazrath Hajra ﷺ walked.

So two supplications were made; **firstly** that the 'blessed community', the 'community submitted to Allah ﷻ' be from their progeny; **secondly**, that personality through whom that 'community submitted to Allah ﷻ' would be granted the highest status, the seal of the Prophets, the greatest creation of Allah ﷻ, the Holy Prophet Muhammad ﷺ must be born in their family. The **third** *dua* was accepted when Allah ﷻ announced His being pleased with Hazrath Ibrahim ﷺ and said that as a further reward as mentioned in the Holy Qur'aan in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة verse 124:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

Behold I shall make you the leader (Imam) of mankind.

The Ibrahim ﷺ made the third supplication for his progeny:

قَالَ وَمِن ذُرِّيَّتِي

[O Allah ﷻ] will you [grant leadership (*Imamate*) to my offspring as well?

Allah ﷻ then answered:

قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ

I will, but not to those who transgress (only those who follow on your path)

One supplication was for Prophethood (*Nabuwwat*) whilst the other was for Spiritual Leadership (*Imamat*). The last stages of Prophethood had come after all prophets had come from the children of Hazrath Ibrahim عليه السلام's son Hazrath Ishaaq عليه السلام whilst the last prophet came from Hazrath Ishmael عليه السلام. So the fulfilment of the third supplication remained. That Spiritual Leaders (*Imams*) should be born in Hazrath Ibrahim عليه السلام's family. The door of Prophethood was closed with the advent of the Holy Prophet Muhammad ﷺ, but the Divine Effusion (*fayz*[11]) of Prophethood (*nabuwwah*) and Messengership (*risaalah*) had to flow into the universe via Spiritual Leadership. This we will discuss as the book progresses.

THE HOLY PROPHET MUHAMMAD ﷺ (570 TO 632 CE)

Conditions in Pre-Islamic Arabia

Arab society had lost its old tribal values, of taking care of the weaker members of their tribe. The rich had been consumed by greed, and were intent on enriching themselves by any means, fair or foul. The tribe of the Holy Prophet Muhammad ﷺ, the Quraysh, had become powerful and the most dominant due to their wealth. He belonged to the Banu Hashim, the most prominent family of the tribe. The city of Makkah had become the commercial hub of Arabia. Exploitation had reached a peak. The tribes fought against each other, for years, and eventually forgot what they were fighting for. They were in a state of ignorance. Although they knew about Christianity and Judaism which were practiced by the Byzantine and Persian Empires they persisted in the worship of pagan

idols. The Divine Model of a monotheistic faith no more existed. The Jews had come to Arabia to seek an asylum from the persecution of the Romans; the Christians had also come there in order to escape the massacres perpetrated by the Nestorian[12], Eutychianism[13] and Arian[14] opposition. It is not easy to picture anything more terrible than the condition of Christianity at this time. The scattered branches of the Christian Church in Asia and Africa were in conflict with each other, and had deviated, from the Divine Truth. They were engaged in continuous controversies and torn to pieces by the disputes. Ignorance had replaced the place of the simple worship instituted by the great Messenger of God, Jesus ﷺ—that of an All-wise, Almighty, and all-Beneficent Being, without equal and without similitude. At the time of Holy Prophet Muhammad ﷺ's arrival the Christians and Jews had abandoned the principles of their religion to indulge in never-ending wrangling upon dogmas of a secondary importance, and the Arabian people could not see that they had lost sight of the most essential point of the religious doctrine—the pure and true worship of God. This ugly situation has emerged because Judaism, from where true Christianity took a continuation, lost the Message of God preached and taught by the Jewish Prophets ﷺ, in respect of its original purity. What remained was a tainted and corrupted form of religious teaching and incorrect history, and on that Judaism has been fed ever since.

Divine Revelation

There were intelligent people who realised that they were in a state of loss. The Holy Prophet Muhammad ﷺ was disturbed by the state of affairs. Being orphaned at birth, he was caring of the poor and the needy, the widow and the orphan, the slave and the exploited. At twenty he was already a successful businessman, and soon became director of camel caravans for a wealthy widow, Hazrath Khadijah Al-Kubra ﷺ. When he reached twenty-five, his employer, recognizing his talent proposed marriage. She was fifteen years older yet he married her. In his forties he had a loving wife, children and wealth. Any selfish man would be satisfied with his life, but had other ideals than material ambition. He was one of those who God had appointed to be sincere. This great soul could see the reality of the situation amidst illusion. His soul, which in reality is the soul of the universe, wherein God's inspiration resided, was preparing

him for his mission, his innermost being asking was asking: What is life? What is death? What am I to believe? What am I to do? He had two of the most important characteristics of the prophetic order. He saw truth about God which his society did not see and he had an irresistible inward calling to establish this truth. He occasionally went to the Cave of Hira, on the Mount of Light, to contemplate. Who can doubt the sincerity of that search after truth and the living God, that drove the affluent merchant from his comfortable home and family, to spend months at a time in the gloomy cave of Mount Hira? Then he experienced, a presence, the Archangel Gabriel ﷺ, who embraced him firmly and the first few words of the Last and Final revelation, the Holy Qur'aan was uttered by his blessed mouth; the first word, being the first word of the 96th Sura, *al-'Alaq* الْعَلَق (the Attached mass); اقْرَأْ- *'Iqraa'*. Due to the scantiness of the English language as compared to Arabic اقْرَأْ - *'Iqraa'* would mean 'proclaim' or 'make known'. Education in the form of Divine Guidance was needed to lead mankind back to morality and Godliness. This knowledge was already in this great soul and what God was doing through the means of Archangel Gabriel ﷺ, was 'activating' or 'bringing out' what was already stored in that great soul. The word education comes from the Latin *e-ducere* meaning 'to lead out of' or 'to bring out of'. In this light let's examine the first five verses revealed:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Proclaim! [The truth which is in you] In the Name of Allah ﷻ,
Who has created (everything).

خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ

Allah ﷻ created man to be attached (to you) and The Truth
within you.

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Proclaim (the Truth) for Your Lord's generosity to an erring
mankind is your being

اقْرَأْ- *'Iqraa'* is derived from the verb قَرَأ (*qa-ra-a*) ق (*qaf*) ر (*ra*)ا (*alif*). According to dictionaries, this 'root word' قَرَأ (*qa-ra-a*) means; to put

something together piece by piece; and part by part and one of the derivatives from the root; مُقْرِئَا تٌ *muq-re-a-tun* means 'a pregnant woman'. Thus the essence of the Holy Prophet Muhammad ﷺ was impregnated with a message/proclamation from Allah ﷻ.

الَّذِي عَلَّمَ بِالْقَلَمِ

[Allah ﷻ] teaches man by the pen

The Holy Prophet Muhammad ﷺ said as recorded by Hazrath Imam al-Hafidh Abi Bakrin Abdi'r-Razzaq ibn Husam as-San'ani (126 AH - 211 AH)[15] رضي الله عنه the teacher of Imam Bukhari رضي الله عنه , in his book *al- Musannaf* narrates a Hadith Shareef, narrated by Hazrath Jaabir bin Abdullah رضي الله عنه in which the Holy Prophet Muhammad ﷺ is reported to have stated:

يا جابر ان الله تعالى قد خلق قبل الاشيآء نور نبيك من نوره (الى قوله) فلما اراد الله ان يخلق الخلق قسم ذالك النور اربعة اجزاء فخلق من الجزء الاول القلم ومن الثانى اللوح و من الثالث العرش ثم قسم رابع اربعة اجزاء فخلق من الاول حملة العرش و من الثانى الكرسى و من الثالث باقي الملائكة الحديث

O Jaabir! Most certainly Allah ﷻ created the *Nur* (Light) of your *Nabi* before anything else. Then, when He decided to create the world, He divided the *Nur* (light) of your *Nabi* ﷺ into four portions. From the first portion, He created the *Qalam* [The Divine Pen that records on the *lauh al-mahfuz*] of destiny, from the second, the *lauh al-mahfuz* and the third He subdivided into Divine Portions. From the first of these portions, He created those Angels who are the bearers of the *Arsh* [The Divine Throne of Allah ﷻ] from the second, the Divine Chair [The *Kursi*, which is mentioned in the

> famous *Ayatul-Kursi*] and from the third, the rest of the Angels etc… (So a portion remains for an ever evolving universe)

This means; the *Qalam* [The Divine Pen that records on the *lauh al-mahfuz*] and The Inscribed Guarded Tablet *lauh al-mahfuz*[16] are all one; i.e. the Muhammadan Reality [*Al-Haqiqat al-Muhammadiyya*][17].

The verses of the 96th Sura, *al-'Alaq* الْعَلَق (the Attached mass) continues:

عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ

Who (has already) taught man which he (man) is unaware of.

عَلَّمَ الْإِنسَانَ (Sura 92, al-Alaq, verse 5) means Allah has already imprinted in the human being knowledge.

Stilling time's unyielding wheel with love's art,
Eternal Beloved, your name is held hid in my heart…
[Vladimir Sergeyevich Solovyov]

Knowledge is inborn

Therefore knowledge in reality is recollection. It's actually memory. Therefore the Holy Qur'aan is called *dhikr*, 'the remembrance'- because what you are doing is remembering what was already put in you. These words had their immediate source in the inner reality of the Holy Prophet Muhammad ﷺ, since he lived in constant harmony with this reality. The soul (*ruh*) or 'essential being' is that centre within man which is attracted and drawn back to its source, Allah ﷻ. The *ruh* endeavours to pull the 'essential being' (*qalb*) towards Allah ﷻ, whilst the lower self (*nafs*) exerts a downward pull on the heart. The human spirit (*ruh*) is also Allah ﷻ's Spirit because Allah ﷻ breathed His Spirit into man. Thus it is the essence of man, and the spiritual heart (*qalb*) is the nucleus of the soul, thus it never ceases to function. According to Islam, the universe, which is of an expanding and evolutionary character, began within the 'waves of probability', as a nucleus of Light - known in Islamic terminology as the 'Light of Muhammad' that has been continuously 'unfolding' itself. The Hadith is:

أَنَا مِنْ نُوْرِ اِللهِ وَ الْخَلْقُ كُلُّهُمْ مِنْ نُوْرِي

I **exist because of** the Light of Allah ﷻ and **all existence comes into existence** due to my light[18]

Therefore the essential Muhammad ﷺ is the foundation of the universe and all creation came through him.

Sincerity

The fact that confirms the Holy Prophet Muhammad ﷺ's sincerity is the fact that the earliest converts to Islam were his closest friends and the people of his household, who were intimately acquainted with his private life; and could not detect any difference in his public life and his behaviour at home. Slaves and the most oppressed were the first converts to Islam because it liberated their souls.

Spreading the Message

For two years he had kept his experience a secret only revealed to his wife and her cousin Waraqa bin Naufal, a Christian scholar. In 612 CE he was divinely ordered to openly spread the message. Amongst the first converts were his closest friend and neighbour Hazrath Abu Bakr Siddique ؓ, his young cousin Hazrath Ali ibn Abu Talib ؓ, who was being reared in his home and Hazrath Uthman ibn Affan ؓ from the powerful Umayyad family (also known as the *Banu Abd-Shams*) of the Quraysh tribe. Many converts were women from the poorer clans because he liberated women from the oppression in which local custom and the deterioration of the Christian and Jewish faith, held them and preached general social justice. He knew what many Muslims have forgotten in this modern era that the spiritual and moral survival of a community can exist only so long as the womenfolk remain reliable custodians of the community's spiritual and moral values.

Restoring faith in the One God

He taught nothing new for most of the Quraysh already knew that Allah ﷻ is the Creator, and the Jews and Christians, knew about the final Day of Judgment. He was restoring faith in the One God. Teaching the value of sharing wealth and creating a society in which the poor and oppressed would be treated with respect. The fundamental Law of Existence was being introduced. Any society to avoid collapse has to mend its ways. This

made it imperative that the economic system should be such as to provide a fair measure of equality of opportunity to all the members of the society for securing decent means of livelihood, and thereby sharing in the national wealth honourably through honest labour and sincere achievement. Over twenty three years he provided Divine solutions to problems, through revelation. It was providing guidance from the womb to the tomb.

The Holy Qur'aan and the Holy Prophet ﷺ

The verses of the Holy Qur'aan were a work of genius of Arab prose and poetry. At the time of the 7th century, the Arabs had reached their pinnacle of language, therefore the great poets of the Arabian Peninsula, either they had just died, at the time the Holy Prophet Muhammad ﷺ arrived or a few of them were still alive. When the Holy Prophet ﷺ brought the Holy Qur'aan they were unable to imitate the Holy Qur'aan. The other Arabs, who were eloquent by their nature, saying poetry off hand and giving an impromptu speech with great eloquence were confounded by the Holy Qur'aan for it was neither poetry nor prose and did not fit into any of the categories of language they were aware of. Yet they recognized in it a phenomenon that they had not seen.

Some word in Arabic carry such depth of meaning that they cannot be translated and only a master in the language can even approximate the meaning. You can't convince any English speaker that the Holy Qur'aan is a miracle from Allah ﷻ based on English translation. They may get something out of the translation but not a moving response. The majority of Arabs being illiterate, non-Arabs responded to the Holy Prophet Muhammad ﷺ. Therefore wherever you go in the non-Arab world, there is an immense love of the Messenger of Allah ﷺ. Go to Pakistan, India, Turkey, Indonesia or Malaysia and you will see that there is an immense love for the Holy Prophet Muhammad ﷺ. It was through the character of the Holy Prophet Muhammad ﷺ that those people entered Islam. It was through the *akhlaq* or high character of the Yemeni merchants that went to Indonesia and South India, which convinced people that this is a true religion. They would never cheat in their transactions. They were more concerned about a fair price than making profit. They would forgive a person who was unable to pay his debts because they wanted forgiveness

from Allah ﷻ. They were an embodiment of the character of the Holy Prophet ﷺ. The character of the Holy Prophet Muhammad ﷺ is what is absent from the Muslim World today. Wonderful ethical principles are framed and put on walls but are not in the heart. Inculcating love of the Holy Prophet Muhammad ﷺ is something that has to be done from an early age. Hazrath Umar bin Al-Khattab رضي الله عنه was an expert in Arabic poetry and on hearing the Holy Qur'aan, he immediately submitted.

Loving the Messenger and the Message

The testification (*Kalimah*) of submission only to Allah ﷻ and His manifest representative on earth (*khalifatullah par excellence*), the Holy Prophet Muhammad ﷺ, and the teachings that human beings be just and compassionate to each other attracted many slaves and those in bondage to Islam. It awoken the consciousness of many oppressors and brought them into the fold. The prostration on the ground, reserved for no creature but exclusively for the Creator, made even the haughtiest realise that before God they were nothing. They loved the bringer of this message so much that they prostrated in prayer to God but out of reverence they kissed the Holy Prophet ﷺ's hand and feet. Instead of amassing personal fortunes they were required as an obligatory act to give a portion of their annual income to the poor (*Zakaat*). The ten fold return promised for a voluntary dispensing of charity gave them a new economic perspective changing greed into acts of competing with each to be generous. Eventually they were taught that even to smile or remove an obstacle from a footpath was an act of charity. The fasting, in imitation of the Holy Prophet ﷺ whom they adored, made them experience the plight of those who did not have anything to eat or drink.

Divine Alignment

The greatest striving (*Jihad*) was to align ones being to live in accordance with the Law of God (*Shariah*). The Holy Prophet Muhammad ﷺ reminded them of the 124000 prophets [symbolising many], that preceded him. He therefore never insisted that Jews and Christians convert, but return to the proper untainted Divine Scriptures of their own. The Holy Qur'aan says in the 29th Sura, *al-'Ankabūt* (the Spider) ٱلْعَنْكَبُوْت in verse 46:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

> And, (O you who have committed to Allah ﷻ) do not argue with the followers of earlier revelation but in a suitable and decent way – unless it be such of them who are bent on evil doing. And say: 'We believe in that which has been revealed to us and which was sent down to you and our God and your God is but One and we obey Him alone.'

Continuity was crucial and thus the Holy Prophet Muhammad ﷺ did not visualize a shattering of the past or culture. Each culture has its own traditions and ways of doing things and if one forces ones own acceptability upon them, then one end up being unjust towards another tradition. The fact that the pagans and the Arabs of the northern tribes on the borders of Byzantine who had converted to Christianity came to the Kaaba pointed to the fact that they had been lost members of a monotheistic family. Thus he longed to bring them back to the Divine.

Persecution

The Holy Prophet Muhammad ﷺ initially acquired a small following and the most powerful men in Makkah, most from his family, ignored the Muslims. By 616 CE the barbaric (*jahili*) Arabian society felt challenged as the Holy Qur'aan was progressively being revealed. They were losing their economic and oppressive grip on the weak, poor and oppressed. They were losing their authority; for people were beginning to follow the man receiving instructions from Allah ﷻ and not ordinary mortals, propped up by wealth and false positions. They boycotted the Muslims, deprived them of food, physically tortured them and even plotted to assassinate the Holy Prophet Muhammad ﷺ. The conditions in Makkah forced the Holy Prophet Muhammad ﷺ to look for another base of operation. A delegation of chiefs of the Aws and Khazraj tribes from Yathrib (the old name of Madinah) an agricultural settlement, 250 miles or 400 kms from Makkah, who were aware of the impending emergence of a prophet, due to their living side by side with Jews, invited him to live in Yathrib and offered the Muslims protection.

Migration

Eventually the Holy Prophet Muhammad ﷺ and the Muslims emigrated (*hijrah*) to Yathrib and this marked the beginning of the Muslim Era. The people of Yathrib were more open in accepting a monotheistic faith due to living side by side with Jews. This had become the nucleus upon which Islamic power and political structure was erected. The pagans of Quraysh were infuriated for they considered severing ties with family and joining another group blasphemy. A new 'super tribe' had been born. They were the embodiment of truth, sincerity, selflessness, sacrifice and dedication. This group were not bound together by bloodline but a Divine ideology.

Madinah: Religion and Economics

Yathrib became known as *al-Madinah* المدينة (*the* City). It was the model of the perfect Muslim society. It is interesting that the root word from which *al-Madinah* المدينة is derived is *Deen* دين, or the path along which righteous Muslims travel in order to comply with Divine Law, or *Shari'ah*, and to the Divine Judgement. Islam had taken root to be a civilising force. When the Holy Prophet Muhammad ﷺ arrived in *al-Madinah* المدينة his first action was to build a simple *Masjid* مساجد (literally a place of prostration or *Sajda* سجدة). The *Al-Masjid al-Nabawi* المسجد النبوي (*Masjid* of the Prophet), as the final resting place of the Holy Prophet Muhammad ﷺ is the second holiest site in Islam by Muslims (the first being the *Masjid al-Haram* in Makkah. The land upon which *Al-Masjid al-Nabawi* المسجد النبوي (*Masjid* of the Prophet) was built belonged to two orphans Sahl سهل and Suhail سهيل. It is amazing to note that from the same root we get also *Ahlan Wasahlan* اهلاً وسهلاً (Welcome). The Muslims of Makkah arrived in Madinah with nothing to offer but faith and commitment were received in Madinah with welcoming open arms and hearts and a brotherhood that immediately integrated them into the Madinan society. The pioneer Muslims set a standard of brotherhood that challenges even today's committed Muslims. It's also a point of note that the Holy Prophet Muhammad ﷺ offered to buy the land from the orphans, who wanted to give it to him; but he insisted on paying for it. This again is a learning point for the Holy Prophet Muhammad ﷺ is not using his position of authority to exploit people. Everyone who loves him wants to give him

whatever he wants but he is not exploiting the situation. Another interesting point is that this land was a graveyard of the idolaters (*mushrikeen*). The remains had to be removed to build the *Masjid*. Therefore the *Maliki* School of Law says a *Masjid* can be built on or at the graveyard. Another interesting observation is that the first chapters to be revealed in Madinah were The 83rd Sura *al-Mutaffifīn* الْمُطَفِّفِين (Fraudulent dealing) or in the modern context I will call it "Capitalist Mentality". Some commentators regard this as a *Makkan* Sura. Those who support the Madinan revelation refer to a tradition from *Ibn Abbas* according to which when the Holy Prophet ﷺ arrived in Madinah, the evil of giving short weight and measure was widespread among the people there. The title of the *Sura* has taken from its first verse, that the fate of the capitalistic system and business mentality will ultimately be doom. Either way the Holy Prophet Muhammad ﷺ had taken on the Fraudulent Capitalists in Makkah and he had to purge his adopted home and model city of this exploitative economics. So the Holy Prophet Muhammad ﷺ enquires, from the *Aus* and *Khazraj*, who were farmers, as to where the market place is and he is informed that it controlled by the Jews. So the Holy Prophet Muhammad ﷺ got the Muslims to set up their own marketplace and started building the *Masjid*. So this points to *deen* and *dunya*. This teaches us an important lesson of worship as well as maintaining our economic integrity and independence. Hazrath Ali رضي الله عنه said:

> There is no good in a people that eat what they don't grow and wear what they don't weave

Jews and Hypocrites

This was a powerful political act that would obviously upset the Jews. The Muslims in Makkah were all faithful Muslims (*Mukhlisun*) but now we see the emergence of a new group the Hypocrites (*Munafiqun*). The people of Makkah in their frames of reference had never experienced a religious hypocrite - those who swing between Truth and Falsehood. In Makkah when Islam was only a doctrine and creed, rather than an operational model it became in Madinah, there were no class of people referred to as hypocrites. Hypocrisy is a product of power. The hypocrite's motive is only to be with the side in power, right or wrong, moral or evil, Islamic or otherwise. As the Muslim prestige increased after the victory in the Battle

of Badr so did the number of hypocrites. Many high ranking *kuffaar* and *mushriks* joined the Muslims. They had to do so in a business sense, to protect their status and possessions. They changed sides but did not undergo a change of heart. These were 'dual-loyalists'- out of convenience they perform their part in a ritual Islam, but when it comes to honour their commitment to Allah ﷻ, in struggling and sacrificing, they show their inclination to the anti-Islamic camps, states or powers. They delude even themselves that they are Muslims, while in reality they owe their allegiance to the forces of *kufr*. Duplicity, which is a deeper phase of hypocrisy, corrupts a person's moral tone, on the one hand, and brings loss of face to him, on the other. Thus, side by side with being unjust to others, he who practices duplicity also damages himself. Hence it is a 'duty to self' to abstain from it completely. Wherever hypocrisy is practised it is a grave vice, and it is the duty of a Muslim to abstain from it totally if he has to be true to his Faith. The Muslims were now faced with a struggle of simultaneously being at war on the outside with the Makkans and on the inside with the Jews and hypocrites.

The Jews claim that they are God's chosen people, and only from their ranks emerged Prophets and Divine Scripture, took a dent. They felt humiliated and threatened that the final prophet emerged from the Arabs. They had become self-centred racists and ethnicists whose pride was injured. They were also infuriated because their interest based business and market monopoly was being challenged. They had a difficult choice, either join Islam, with its equality, brotherhood and anti-usury principles or fight to maintain their interest-based economic stranglehold. It was not a difficult choice for them who preferred wealth to true faith. The three main Jewish tribes united and were determined to get rid of the Holy Prophet Muhammad ﷺ.

Change of *Qiblah*

Remember that the prayer direction, of the *Masjid* the 53 year old Holy Prophet Muhammad ﷺ, toiled to build with his own hands, was still Jerusalem. The realisation that the majority of the People of the Book أهل الكتاب [a term used to designate Jews and Christians, adherents to faiths that received Divine revelation] had deviated from the pure teachings of Abraham made him change the direction of prayer (*Qiblah*), as per Divine revelation,

from Jerusalem to the Kaaba in Makkah in January 624 CE. This was a strong statement to the Jews and Christians that the Muslims were preaching the pure monotheism of Abraham ﷺ who lived before the revelation of the Torah or the Bible. Muslims made it clear that it was idolatrous to bow before a human system or a corrupted religious system, rather than submitting to God.

War and Peace

Arabia was a violent society and the Muslims had to fight their way to peace. After the Battles of *Badr*, *Uhad* and the Trench, when the Muslims had crushed the Makkans and overturned the Madinan opposition, the Holy Prophet Muhammad ﷺ began the peaceful conquest. In March 628 CE, he set out for pilgrimage to Makkah, his birth-city, which he had left 6 years ago. He was joined by over a thousand Muslims. He knew that if the Quraysh attacked pilgrims they would be betraying their sacred duty of custodians of the Kaaba. The disgraced Quraysh however dispatched troops to attack the Muslims who, managed to evade them, and reached the borders of the Sacred Sanctuary, camping at Hudaibiya. This was a peaceful protest. Eventually the Quraysh agreed to sign a treaty with the Muslims. In 630 CE, the Quraysh violated the terms of the treaty by attacking a tribe, allied to the Muslims.

The Conquest of Makkah and Mercy

This prompted the Holy Prophet Muhammad ﷺ to march to Makkah with ten thousand men. He conquered Makkah without spilling a drop of blood demonstrating the practice of Mercy in all situations,—the conquest of Makkah demonstrating it at its climax. Stanley Lane-Poole[19] in his book 'The Speeches and Table-Talk of the Prophet Mohammad, London 1882, Introduction, pp. 46, and 47 said: (Bold lettering is the present writer's)

> "The day of Mohammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Koraysh all the years of sorrow and cruel scorn in which they had afflicted him and gave an amnesty to the whole population of Mekka. Four criminals whom justice condemned made up Mohammad's proscription list when he entered as a conqueror to the city of his bitterest enemies. The army followed his example, and entered quietly and peacefully; no house was robbed, no women insulted. One thing alone

suffered destruction. Going to the Kaaba, Mohammad stood before each of the three hundred and sixty idols, and pointed to it with his staff, saying, 'Truth is come and falsehood is fled away!', and at these words his attendants hewed them down, and all the idols and household gods of Mekka and round about were destroyed."

"It was thus Mohammad entered again his native city".

Through all the annals of conquest there is no triumphant entry comparable to this one.

Arthur Gilman in his book; The Saracens, London 1887 pp. 184, 185 said:

"... in comparison, for example, with the cruelty of the Crusaders, who, in 1099, put seventy thousand Muslims, men, women and helpless children to death when Jerusalem fell into their hands; or with that of the English army, also fighting under the Cross, which in the year of grace 1874 burned an African capital, in its war on the Gold Coast. Muhammad's victory was in very truth one of religion and not of politics; he rejected every token of personal homage, and declined all regal authority; and when the haughty chiefs of the Koreishites appeared before him he asked:

"What can you expect at my hands?"

They replied:

"Mercy, O generous brother!"

He exclaimed

"Be it so; you are free!"

Mercy (*rahmah*) is never more powerful when it comes from people in power. When the Holy Prophet Muhammad ﷺ entered Makkah he had all the power in the world! He could have crushed his enemy; he had every right to do that, take them to account. They persecuted they killed, they did all those things; *but* he didn't! Allah ﷻ had sent him as a personification of Divine Mercy. Mercy just flowed from the Holy Prophet Muhammad ﷺ. Shakespeare, the 'Shaykh' and 'Pir' of the West said:

The quality of mercy is not strained

[It flows. It's not something you have to force out]

It droppeth as the gentle rain from heaven[20]

Mercy naturally flowed from the Holy Prophet Muhammad ﷺ. Muslims believe rain is mercy (*rahma*)! The Holy Prophet Muhammad ﷺ used to go out in the rain and he'd say:

This is mercy

People run away from the rain, we should be going out into the mercy. In Somalia, the Indo/Pak subcontinent and many Muslim countries they go out in the rain. One of the biggest blessings, known, on the roof of the Kaaba is a gilt water spout (*al-Masabb* or *Mehzaab*). When it rains people go under so happy for the pouring rain. They used to swim around Kaaba when it flooded. People did *tawaaf* swimming.

The more mercy the Holy Prophet Muhammad ﷺ gives us it blesses Him. Allah ﷻ blessed Him by making Him رَحْمَةً لِّلْعَالَمِينَ. And then it blesses us that we take that mercy (*rahma*). So the mercy is twice blessed; it blesses that the one that gives it and the one that takes it.

Tis mightiest in the mightiest

Mercy is most powerful when it comes from people in a position of power that when they want they could crush you. When the Holy Prophet Muhammad ﷺ entered Makkah, he had all the power in the world! He could have crushed his enemy; he had every right to take them to account. They persecuted they killed, they did all those things; *but* he didn't! He just forgave all of them from spitting on him, throwing animal intestines on him, killing his companions. He forgave his uncle Hamza ؓ's assassin and the one who ordered it, Hind. He accepted her pledge of allegiance. In the midst of the worst battle of his career, the battle of Uhad, he prayed:

Oh God guide my people for they do not know what they are doing.

He could not have uttered that if he had hatred in his heart. He could not have embraced Wahshi as his brother, the man who killed his most beloved uncle, if he had hatred in his heart. He could not have taken the oath of allegiance from Hind who ordered and paid for the assassination and then bit into his liver to spite the Holy Prophet ﷺ if he had hatred in his heart. He took her oath of allegiance and she became a sister in faith. The Holy Prophet Muhammad ﷺ is the shining example who said:

None of you truly believes until he loves for his fellow man
what he loves for himself.

And the reason why I say 'fellow man' is Imam an-Nawawi ﷺ[21] said because we are all children of Adam and Eve. So we should want for our fellow man guidance, a good life, and a good afterlife. None of you truly believes, in other words our *Imaan* is not complete until we love for others what we love for ourselves and that includes the Jews, Christians, Buddhists and the Hindus. What does the word 'sacrifice' mean? We don't have a word in Arabic; other than *sacrificing* animals. That's what you do. We *sacrifice* animals in Islam. But there is an interesting thing about human beings; they're part animal and that's the sacrifice; one has to sacrifice ones 'animal self' or ego (*nafs*). This *deen* is about sacrificing the *nafs*. What does *sacrifice* in Latin[22] mean? It's an interesting language. *Sacrifice* comes from two Latin roots: *Sacris* (sacred) and the verb *facere,* (do or make).[23]. '*To make sacred'*: that is what *sacrifice* means. We make our souls sacred for the sake of Allah ﷻ. That's what this *deen* is about and that is what humanity has forgotten. We have to return sanctity to the world. The world needs to be sanctified by people who are committed to doing what they were created for; which is to submit to Allah ﷻ.

CONSTITUTION OF MADINAH

THE FIRST WRITTEN CONSTITUTION IN THE WORLD

The Constitution of Madinah صحيفة المدينه, **Sahīfat al-Madīna**, also known as the Charter of Madinah, a political-constitutional document, was drafted by the Holy Prophet Muhammad ﷺ. The most widely read version of the Constitution is found in the pages of Ibn Ishaq's [24] ابن إسحاق **Sīrah Rasūl Allāh** سيرة رسول الله (Life of the Messenger of God. It is the first written constitution in the world for the multi-religious ten thousand-strong citizens of the city-state of Madinah. The claim that it was the first written constitution in the world is not a biased exaggeration. Aristotle's [25] (384 BC – 322 BC) Constitution of Athens, written on papyrus, discovered by an American missionary in Egypt in 1890 CE and published in 1891 CE, was not a constitution, but an account of the constitution of the city-state of Athens. The Madinah Charter is the first, and in this it preceded the American Constitution of 1787 CE, by more than a thousand years! It also preceded the English feudal bill of rights, the Magna Carter of 1215, by almost six centuries!

Rights and responsibilities of the Muslim, Jewish, and pagan communities of Madinah

It constituted a formal agreement between Muhammad ﷺ and all of the significant tribes and families of Madinah, including Muslims, Jews, and pagans. The document was drawn up with the explicit concern of bringing to an end the bitter inter tribal fighting. To this effect it instituted a number of rights and responsibilities for the Muslim, Jewish, and pagan communities of Madinah bringing them within the fold of one community—the *Ummah*. The precise dating of the Constitution of Madinah remains debated but generally scholars agree it was written shortly after the *Hijrah* in 622 CE. It effectively established the first Islamic state. The Constitution established: the security of the community, religious freedoms, the role of Madinah as a sacred sanctuary, barring all violence and weapons, the security of women, stable tribal relations within Madinah, a tax system for supporting the

community in time of conflict, parameters for exogenous political alliances, a system for granting protection of individuals, a judicial system for resolving disputes, and also regulated the paying of Blood money (the payment between families or tribes for the slaying of an individual).

THE MADINAH CHARTER: FULL ARABIC AND TRANSLATED TEXT

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

<u>The Constitution of Islamic State of Madinah</u>

Article One

هذا كتاب من محمد النبى (رسول الله) صلى الله عليه وآله وسلم

This is a constitutional document given by Muhammad ﷺ, the Prophet, (Messenger of God).

Article Two: Constitutional Subjects of the State

بين المؤمنين والمسلمين من قريش و (أهل) يثرب و من تبعهم فلحق بهم وجاهد معهم

(This shall be a pact) between the Muslims of Quraysh, the people of Yathrib (the Citizens of Madinah) and those who shall follow them and become attached to them (politically) and fight along with them. (All these communities shall be the constitutional subjects of the State.)

Article Three: Formation of the Constitutional Nationality

أنهم أمة واحدة من دون الناس

The aforementioned communities shall formulate a Constitutional Unity as distinct from (other) people.

Article Four: Validation and Enforcement of the Former Tribal Laws of Blood Money for the Emigrant Quraysh

المهاجرون من قريش علي ربعتهم يتعاقلون بينهم معاقلهم الأولي، وهم يفدون عانيهم بالمعروف والقسط بين المؤمنين

The emigrants from Quraysh shall be responsible for their ward and they shall, according to their former approved practice,

jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognised principles of law and justice.

Article Five: Validation of the Former Laws of Blood Money for Banu Auf

و بنو عوف على ربعتهم يتعاقلون معاقلهم الأولي وكل طائفة تفدي عانيها بالمعروف والقسط بين المؤمنين

And the emigrants from Banu Auf shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognised principles of law and justice.

Article Six: Validation of the Former Laws of Blood Money for Banu Harith

و بنو حارث (بن الخزرج) على ربعتهم يتعاقلون معاقلهم الأولي وكل طائفة تفدي عانيها بالمعروف والقسط بين المؤمنين

And the emigrants from Banu Harith shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognised principles of law and justice

Article Seven: Validation of the Former Laws of Blood Money for Banu Saida

و بنو ساعده على ربعتهم يتعاقلون معاقلهم الأولى وكل طائفة تفدى عانيها بالمعروف والقسط بين المؤمنين

And the emigrants from Banu Saida shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognised principles of law and justice.

Article Eight: Validation of the Former Laws of Blood Money for Banu Jusham

و بنو جشم على ربعتهم يتعاقلون معاقلهم الأولي و كل طائفة تفدي عانيها بالمعروف والقسط بين المؤمنين

And the emigrants from Banu Jusham shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognised principles of law and justice

Article Nine: Validation of the Former Laws of Blood Money for Banu Najjar

و بنو النجار على ربعتهم يتعاقلون معاقلهم الأولى و كل طائفة تفدى عانيها بالمعروف والقسط بين المؤمنين

And the emigrants from Banu Najjar shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with recognised principles of law and justice.

Article Ten: Validation of the Former Laws of Blood Money for Banu Amr

و بنو عمرو بن عوف على ربعتهم يتعاقلون معاقلهم الأولى
وكل طائفة تفدى عانيها بالمعروف والقسط بين المؤمنين

And the emigrants from Banu Amr shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognised principles of law and justice.

Article Eleven: Validation of the Former Laws of Blood Money for Banu Nabeet

و بنو النبيت علي ربعتهم يتعاقلون معاقلهم الأولي و كل
طائفة تفدي عانيها بالمعروف والقسط بين المؤمنين

And the emigrants from Banu Nabeet shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognised principles of law and justice.

Article Twelve: Validation of the Former Laws of Blood Money for Banu Aws

و بنو الأوس على ربعتهم يتعاقلون معاقلهم الأولى و كل
طائفة تفدى عانيها بالمعروف والقسط بين المؤمنين

And the emigrants from Banu Aws shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognised principles of law and justice.

Tolerance

Article Thirteen: Indiscriminate Rule of Law and Justice for all the Communities

و كل طائفة تفدى عانيها بالمعروف و القسط بين المؤمنين

And every group shall secure the release of its captives ensuring that an indiscriminate rule of law and justice is applied among the believers.

Article Fourteen: Prohibition of Relaxation in Execution of Law

و ان المؤمنين لا يتركون مفرحا بينهم أن يعطوه بالمعروف

فى فداء او عقل

The believers shall not leave a debtor among them, but shall help him in paying his ransom, according to what shall be considered fair.

Article Fifteen: Prohibition of Unjust Favouritism

و أن لا يحالف مؤمن مولى مؤمن دونه

A believer shall not form an alliance with the associate of (another) believer without the (latter's) consent.

Article Sixteen: Collective Resistance against Injustice, Tyranny and Mischief

و أن المؤمنين المتقين أيديهم علي كل من بغي منهم أو ابتغي

دسيعة ظلم أو إثما أو عدوانا أو فسادا بين المؤمنين و أن

أيديهم عليه جميعا ولو كان ولد أحدهم

There shall be collective resistance by the believers against any individual who rises in rebellion, attempts to acquire anything by force, violates any pledge or attempts to spread mischief amongst the believers. Such collective resistance against the perpetrator shall occur even if he is the son of anyone of them.

Article Seventeen: Prohibition of Killing of a Muslim by a Muslim

ولا يقتل مؤمن مومنا فى كافر، ولا ينصر كافرا على مؤمن

A believer shall not kill (another) believer (in retaliation) for an unbeliever, nor help an unbeliever against a believer.

Article Eighteen: Guarantee of Equal Right of Life Protection for all the Muslims

و أن ذمة الله واحدة يجير عليهم أدناهم

The security of God (granted under this constitution) is one. This protection can be granted even by the humblest of the believers (that would be equally binding for all).

Article Nineteen: Distinctive Identity of the Muslims against other Constitutional Communities

و أن المؤمنين بعضهم موالى بعض دون الناس

The believers shall be the associates of one another against all other people (of the world).

Article Twenty: Non-Muslim Minorities (Jews) have the same Right of Life Protection (like Muslims)

و أنه من تبعنا من يهود فإن له النصر والأ سوة غير مظلومين ولا متناصر عليهم.

A Jew, who obeys us (the state) shall enjoy the same right of life protection (as the believers do), so long as they (the believers) are not wronged by him (the Jew), and he does not help (others) against them.

Article Twenty One: Guarantee of Peace and Security for all the Muslims based on Equality and Justice

و ان سلم المومنين واحدة لا يسالم مومن دون مومن في قتال في سبيل الله الا علي سواء و عدل بينهم

And verily the peace granted by the believers shall be one. If there is any war in the way of Allah ﷻ, no believer shall make any treaty of peace (with the enemy) apart from other believers, unless that is based on equality and fairness among all.

Tolerance

Article Twenty Two: Law of Relief for War Allies

و أن كل غازية غزت معنا يعقب بعضها بعضا

Every war ally of ours shall receive relief turns (at riding) at all military duties.

Article Twenty Three: Law of Vengeance for the Muslims in case of Bloodshed in the way of Allah ﷻ

و أن المؤمنين يبيئ بعضهم عن بعض بما نال دماء هم في سبيل الله

The believers shall execute vengeance for one another for the bloodshed in the way of Allah ﷻ.

Article Twenty Four: Islam is the Best Code of life

و أن المؤمنين المتقين على أحسن هدي و أقومه

All the God-fearing believers are under the best and most correct guidance of Islam.

Article Twenty Five: Prohibition of Providing Security of Life and Property to the Enemy

و أنه لا يجير مشرك مالاً لقريش و لا نفساً و لا يحول دونه على مؤمن

No idolater (or any non-believer among the clans of Madinah) shall give protection for property and life to (any of the) Quraysh (because of their being hostile to the state of Madinah) nor shall intervene on his behalf against any believer.

Article Twenty Six: Execution of the Law of Retaliation for a Muslim Murder

و أنه من اعتبط مؤمناً قتلا عن بينة فإنه قود به، إلا أن يرضى ولى المقتول (بالعقل)، و أنّ المؤمنين عليه كافّة و لا يحل لهم إلاقيام عليه

When anyone intentionally kills a believer, the evidence being clear he shall be killed in retaliation, unless the heirs of the victim are satisfied with the blood money. All the believers shall solidly stand against the murderer and nothing will be lawful for them except opposing him.

Article Twenty Seven: No Protection or Concession for the Doer of Mischief and Subversion against the Constitution

و أنه لا هحل لمؤمن أقرّا بما فه هذه الصحهفة، وآمن بالله والهوم الآخر أن هنصر محدثا أو هؤوهه، و أن من نصره، أو آواه، فإن علهه لعنة الله و غضبه هوم القهامة، ولا هؤخذ منه صرف ولا عدل

A believer who believes in God and in the Hereafter and agrees to the contents of this document shall not provide any protection or concession to those who engage in mischief and subversion against this Constitution. Those who do so shall face the curse and wrath of God on the Day of Resurrection. Furthermore, nothing shall be accepted from them as a compensation or restitution (in the life hereafter).

Article Twenty Eight: Final and Absolute Authority in the Disputes vests in Allah ﷻ and Hazrath Muhammad ﷺ

و أنكم مما اختلفتم فيه من شئ، فإن مرده إلى الله و إلى محمد

When anyone among you differs about anything, the dispute shall be referred to Allah ﷻ and to the Prophet Muhammad ﷺ (as all final and absolute authority is vested in them).

Article Twenty Nine: Proportionate Liability of Non-Muslim Citizens (the Jews) in Bearing the War Expenses

و أن اليهود ينفقون مع المؤمنين ما د اموا محاربين

The Jews (non-Muslim minorities) will be subjected to a proportionate liability of the war expenses along with the

believers so long as they (the Jews) continue to fight in conjunction with them.

Article Thirty: Guarantee of Freedom of Religion for both the Muslims and Non-Muslim Minorities (the Jews)

و أن يهود بني عوف أمة مع المومنين، لليهود دينهم، وللمسلمين دينهم، مواليهم و أنفسهم إلا من ظلم و أثم، فإنه لا يوتغ إلا نفسه و أهل بيته

The Jews of Banu Awf (non-Muslim minorities) shall be considered a community along with the believers. They shall be guaranteed the right of religious freedom along with the Muslims. The right shall be conferred on their associates as well as themselves except those who are guilty of oppression or the violators of treaties. They will bring evil only on themselves and their family.

Article Thirty One: Equality of Rights for the Jews of Banu Najjar with the Jews of Banu Awf

و أن ليهود بني النجار مثل ما ليهود بني عوف

The Jews of Banu Najjar shall enjoy the same rights as granted to the Jews of Banu Awf.

Article Thirty Two: Equality of Rights for the Jews of Banu Harith with the Jews of Banu Awf

و ان ليهود بني الحارث مثل ما ليهود بني عوف

The Jews of Banu Harith shall enjoy the same rights as granted to the Jews of Banu Awf.

Article Thirty Three: Equality of Rights for the Jews of Banu Sa'ida with the Jews of Banu Awf

و أن ليهود بنى ساعدة مثل ما ليهود بنى عوف

The Jews of Banu Sa'ida shall enjoy the same rights as granted to the Jews of Banu Awf.

Article Thirty Four: Equality of Rights for the Jews of Banu Jusham with the Jews of Banu Awf

و أن ليهود بنى جشم مثل ما ليهود بنى عوف

The Jews of Banu Jusham shall enjoy the same rights as granted to the Jews of Banu Awf.

Article Thirty Five: Equality of Rights for the Jews of Banu Aws with the Jews of Banu Awf

و أن ليهود بنى الأوس مثل ما ليهود بنى عوف

The Jews of Banu Aws shall enjoy the same rights as granted to the Jews of Banu Awf.

Article Thirty Six: Equality of Rights for the Jews of Banu Tha'laba with the Jews of Banu Awf

و أن ليهود بنى ثعلبة مثل ما ليهود بنى عوف، إلا من ظلم

و أثم فإنه لا يوتغ إلا نفسه و أهل بيته

The Jews of Banu Tha'laba shall enjoy the same rights as granted to the Jews of Banu Awf except those who are guilty of oppression or violate treaties; they will bring evil only on themselves and their family.

Article Thirty Seven: Equality of Rights for Jafna, the branch of Banu Tha'laba, with the Jews of Banu Awf

و أن جفنة بطن من ثعلبه كأنفسهم

Jafna, a branch of Banu Thalaba, shall enjoy the same rights as granted to Banu Tha'laba.

Article Thirty Eight: Equality of Rights for the Jews of Banu Shutayba with the Jews of Banu Awf

و أن لبنى الشطيبة مثل ما ليهود بنى عوف، و أن البردون الإثم

The Jews of Banu Shutayba shall enjoy the same rights as granted to the Jews of Banu Awf. There shall be complete compliance (with this constitution) and no violation (of its clauses).

Article Thirty Nine: Equality of Rights for all the Associates of the Tribe Tha'laba

و أن موالى ثعلبة كأنفسهم

All the associates of Banu Tha'laba shall enjoy the same rights as granted to Banu Thalaba.

Article Forty: Equality of Rights for all Branches of the Jews

و أن بطانة يهود كأنفسهم

All sub-branches of the Jews shall enjoy the same rights as granted to them (the Jews).

Article Forty One: Final Command and Authority in Military Expeditions Vests in the Prophet Muhammad ﷺ

و أنه لا يخرج منهم أحد إلا بإذن محمد

Verily, none among the allies shall advance (on a military expedition) without the prior permission of the Prophet Muhammad ﷺ (in whom vests the final command and authority).

Article Forty Two: No Exception from the Law of Retaliation

و أنه لا ينحجز على ثأر جرح

There shall be no impediment on anyone who wishes to avenge a wound.

Article Forty Three: Responsibility of Unlawful Killing

و أنه من فتك فبنفسه فتک و أهل بيته إلا من ظلم و أن الله على أبر هذا

Whoever commits an unlawful killing shall be responsible for it himself with his family members but he is exempted in case he kills a cruel. Verily, Allah ﷻ (is the Trust Helper) supports those who adhere completely to this Constitution

Article Forty Four: Separate Liability of War Expenses

و أن على اليهود نفقتهم، و على المسلمين نفقتهم

The Jews and the Muslims shall bear their own war expenses separately.

Article Forty Five: Compulsory Mutual Help to one another in Case of War

و أن بينهم النصر على من حارب أهل هذه الصحيفة

There shall be mutual help between one another against those who engage in war with the allies of this document.

Article Forty Six: Mutual Consultation and Honourable Dealing

و أن بينهم النصح والنصيحة و البردون الإثم

There shall be mutual consultation and honourable dealing between the allies and there shall be the fulfilment not the violation, of all pledges.

Article Forty Seven: Law of Prohibition of Treachery and Help of the Oppressed

و أنه لا يأثم امرء بحليفه، و أن النصر للمظلوم

No one shall violate the pledge due to his ally and verily, help shall be given to the oppressed.

Article Forty Eight: The Jews (non-Muslim Minorities) shall also Extend Financial Support to the State during the War Period

و أن اليهود ينفقون مع المؤمنين ما داموا محاربين

The Jews (non-Muslim minorities) along with the believers shall extend financial support to the State during the war period.

Article Forty Nine: Prohibition of Fighting and Bloodshed among the Various Communities of the State

و أن يثرب حرام جوفها لأ هل هذه الصحيفة

The valley of Yathrib is sacred and there shall be prohibition of fighting and bloodshed among the various communities of the State.

Article Fifty: Equal Right of Life Protection shall be granted to Everyone, Who has been given the Constitutional Shelter

و أن الجار كالنفس غير مضارولا آثم

A person given constitutional shelter shall be granted an equal right of life protection as long as he commits no harm and does not act treacherously.

Article Fifty One: Law of Shelter for the Women

و أنه لا تجار حرمة إلا بإذن أهلها

A woman shall not be given any shelter without the consent of her family.

Article Fifty Two: Authority of Allah ﷻ and the Prophet Muhammad ﷺ shall be Final and Absolute Authority in all Disputes Instigating any Quarrel

و أنه ما كان بين أهل هذه الصحيفة من حدث، أو اشتجار يخاف فساده، فإن مرده إلي الله و إلي محمد رسول الله صلي الله عليه وآله وسلم و أن الله علي أتقي ما في هذه الصحيفة و أبره

And verily if any dispute arises among the parties to this document from which any quarrel may be feared, it shall be referred to God and to Muhammad , the Messenger of God, for the final and absolute decision. Verily, God is the Guarantee for the faithful observance of the contents of this Constitution (which shall be enforced by the State).

Article Fifty Three: No Refuge for the Enemies of the State or for Their Allies.

و أنه لا تجار قريش ولا من نصرها

There shall be no refuge for the Quraysh (the enemies of the State) nor for their allies.

Article Fifty Four: Joint Responsibility of Defence in Case of an Attack on the State

و أن بينهم النصر على من دهم يثرب

The Muslims and the Jews shall be jointly responsible to defend (the State of) Madinah against any outside attack.

Article Fifty Five: Incumbency of Observance of the Treaty of Peace for Every Ally

و إذا دعوا إلى صلح يصالحونه ويلبسونه فإنهم يصالحونه و يلبسونه، و أنهم إذا دعوا إلي مثل ذلک فإنه لهم علي المؤمنين

It shall be incumbent upon the Jews to observe and adhere to any peace treaty they are invited to participate in. Likewise, it shall also be incumbent upon the Muslims to observe and adhere to any peace treaty, they are invited to.

Article Fifty Six: No Treaty shall Suspend or Negate the Responsibility of the Protection of *Deen*

(فإنه لهم على المؤمنين) إلا من حارب فى الدين

(Likewise, it shall be incumbent upon the Muslims also to observe and adhere to any peace treaty that they are invited to), but no treaty will restrain them from fighting for the protection of their Deen.

Article Fifty Seven: Every Party to Treaty shall be Responsible for the Defence of its Facing Direction

على كل أناس حصتهم من جانبهم الذى قبلهم

Every party to the treaty shall be responsible for the measures and arrangements of the defence of its facing direction.

Article Fifty Eight: Basic Constituent Members of this Document and their Associates shall possess the Equal Constitutional Status

و أن يهود الأوس مواليهم و أنفسهم على مثل ما لأهل هذه الصحيفة مع البر المحض من أهل هذه الصحيفة

The Jews of Aws (one of the basic constituent members of this document) and their allies shall possess the same constitutional status as the other parties to this document, with a condition that they should be thoroughly sincere and honest in their dealing with the parties.

Tolerance

Article Fifty Nine: No Party shall have any Right of Violation of the Constitution

و أن البردون الإثم لا يكسب كاسب إلا على نفسه

No party shall have the right to violate the constitution. Every person who is guilty of a crime shall be held responsible for his act alone.

Article Sixty: Favour of Almighty Allah ﷻ to those that Observe the Constitution

و أن الله على أصدق ما فى هذه الصحيفه و أبره

Verily, God is the Guarantee for the faithful observance of the contents of this Constitution (which shall be enforced by the State).

Article Sixty One: No Traitor or Oppressor shall have the Right of Protection under this Document

و أنه لا يحول هذا الكتاب دون ظالم أو آثم

Verily, this constitutional document shall not protect any traitor or oppressor.

Article Sixty Two: All Peaceful Citizens would be in a Safe and Secure Protection

و أنه من خرج آمن ومن قعد آمن بالمدينة، إلا من ظلم و أثم

Verily, whoever goes out (on a military expedition) shall be provided with security and whoever stays in Madinah shall have (likewise); except those who commit oppression and violate the contents of this Constitution.

Article Sixty Three: Allah ﷻ and His Prophet Muhammad ﷺ are the Protectors of the Peaceful Citizens of Madinah who Abide by the Constitution

و أن الله جارلمن بر واتقى، و محمد رسول الله صلى الله عليه وآله وسلم

> Verily, Allah and the Prophet Muhammad ﷺ, the Messenger of God, are the protectors of good citizens and of those who fear from Allah .

[Extracted from: The Constitution of Madinah (A detailed exposition of the first ever written constitution in human history) by Maulana Prof. Tahirul Qadri]

Tolerance

TOLERANCE OF THE HOLY PROPHET MUHAMMAD ﷺ

Allah ﷻ says in the 3rd Sura, *Aal-i- Imraan* آل عِمْرَان [The Family of 'Imraan] in Verse164:

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً

Indeed Allah ﷻ conferred a great favour on the believers that
He raised among them (the most eminent) Messenger ﷺ

Islam has been misrepresented

God bless us all with the spirit of truth, justice and beauty. I would like to present in a general manner about what Islam stands for in this age when it has been misrepresented by narrow minded scholars devoid of love and compassion. Islam is the middle way between excess and neglect. Extremists are a plague upon religion. These extremists come in two types. The first is a reactionary extremist who falls far right of a centre-point. Reactionary extremists do not want any pluralism; they view the world in overemotional, black and white, good and evil terms. They are good and anyone who opposes them is evil. From among the Muslims these are people who 'excommunicate' any Muslim who fails to share their interpretations of the Qur'aan. They use declaring the person a traitor (*takfir*) and character assassination as a tool for marginalizing any criticism directed at them. They are used often by the Western media in order to scare simple people and cause them to believe that Muslims are insane. Unfortunately, our communities provide them with much fuel to fire their provocative flames.

The second groups are radical extremists, who while they are almost identical with the former group, differ in that they will use violence to further their cause. They are actually worse than the first. They believe like every despicable secret society before them that 'the end justifies the means.' They see any act as acceptable if it will further their 'cause.' This is blatantly anti Islamic for a number of reasons.

Firstly, Islam's means must reflect its noble ends. Any means that does not embody the core truths and ethics of Islam is not from Islam and

thus denounced as deviation. Secondly, Islam is not a secret society of conspirators who no one knows what they are planning. Islam declares openly its aims and objectives and these are recognized by good people everywhere as pure and harmonizing with their own wisdom and traditions. In the case of many of these extremists even the non-Muslims recognize that no religion of any weight could sanction the taking of innocent lives. Thirdly, they are invariably people who have never taken a true spiritual path to God and nor have they studied the humanities. I can almost guarantee that you will not find a scholar of poetry among the whole vile lot of these people. They have no true knowledge of Arabian culture, which is centered in the idea of *futuwwa*; a word similar to the western word chivalry.

Condemn Extremism

We as Muslims are suffering all over because of the acts of a handful of people. We must in one voice condemn and completely reject the concept of indiscriminate killing in this religion. It is neither from the religion nor is it sanctioned by the religion in any reading of our pre-modern tradition. It is a modern phenomenon. I believe that the Palestinian Issue has been recognized as the festering sore on the body of this planet and many good people, including non-Muslims and Jews are speaking out against a serious crime against a people for over 60 years who have are suffering at the hands of the current government that makes apartheid South Africa look like paradise Palestine is the issue but just as good Jews speak out against Zionism we as Muslims have a duty to speak out against extremists in our midst. We cannot fall victim to tribal mentalities. We have to reject in our hearts vengeance and revenge for the sake of pride. We must reject the genocide in Palestine just as we would reject innocent Jews killed in the name of Islam. Would our Holy Prophet Muhammad ﷺ kill children? There is a time when we need to get angry, and if we do not get angry, we are not responding appropriately to the situation. Our Holy Prophet ﷺ got angry, so there is a time for anger, but there is never a time for wrath because wrath is excessive anger. There is never a time to lose our reason from anger.

Message of the Holy Qur'aan

What was this message that the Qur'aan brought? What was the message that the Holy Prophet Muhammad ﷺ gave in the verses of the Qur'aan

and in his own acquisition of the Qur'aan? Even today you will find that there is not much love lost between the followers of different creeds and religions. It is considered to be an act of piety to insult the followers of another religion. It is considered to be an act of the greatest virtue to hold the follower of another religion in contempt. But what did this man teach? He taught mankind, to be first of all true to itself. He taught every human being to be first of all true to ones self, because he preached the basic doctrine which was not preached before him, with the same emphasis. He preached the doctrine enshrined in the Holy Qur'aan in the17th Sura, *al-Isrā'* (the Night journey), الْإِسْرَاء / بَنِيْ إِسْرَآءِيْل, verse 70:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

[God Almighty says] I have made every human being in virtue of him being a human being honorable

Consequently this great man laid down the law that all human beings are born free and equal. It is an insult to humanity to insult another person. He preached the doctrine which Muslims also have forgotten now; very unfortunately. He preached the doctrine and he gave this motto to the Muslims, of course it was meant for all mankind to follow, but it is an obligation on the Muslims who call themselves his followers. He laid down the motto of life:

Hate evil but not the evil-doer; and appreciate good wherever it is found.

Study the Holy Qur'aan, supervised by teachers who have love, and try to find out the outlook of this man as to why he was behaving in the manner that he was behaving. What was his attitude in propagating his message which he gave, which he regarded with the utmost depth of conviction as the absolute truth. A conviction that was so intense that there was absolutely no question of a compromise. But what was his attitude? What was his attitude towards the followers of other ideas; towards his worst enemies and opponents? Read the 18th Sura, *al-Kahf* (the Cave) الْكَهْف, verse 6, where God Almighty tells the Holy Prophet ﷺ:

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

[(O Venerable Beloved!) Will you put your (dear) life at stake with the traumatic grief for them if they do not put faith in this Word (of Allah ﷻ)?]

(O Prophet)! You love these infidels. These enemies of your message, who are all the time persecuting you and your followers, you love them so intensely? That because they do not come to the right path which you are preaching to them, which is the path of salvation for them, you remain so grieved at this, that if this grief stays it is going to take away your life.

This is the translation of the verse. Of course his blind enemies even today and for the past so many centuries have been slandering him and even today if you go to Europe you will find in those countries, children of tender age, being taught, in their schools, printed in their books that Muhammad ﷺ was a robber, he was a barbarian. He was a savage and he built up a band of workers or followers who went out into the world with a sword in one hand and the Qur'aan in the other to convert the people by force of arms and at the point of swords. There is no other instance of calling a white thing black; as black an instance as this.

No Compulsion in Religion

It was he who in the history of mankind, laid down the law, of freedom of conscience, for the conversion of another person into Islam. The Holy Qur'aan proclaims in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة in verse 256:

لاَ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ

Let there be no compulsion in religion

Nobody can be compelled to accept any belief. This is the Qur'aan. The Islamic law lays down that if any Muslim tries the means of temptation or threat to convert a non-Muslim into Islam, it is the duty of the Islamic State to punish, this Muslim and to help the person that has been threatened, because according to the Qur'aan belief without a rational basis, without conviction, the proper belief, is an absolute superstition. And every human being has dignity in his own right that he cannot be

forced to enter a certain belief and to say he believes in something else. This is an insult to a human being according to the Qur'aan. God has made every human being a possessor of dignity. Who was giving this message? Try to keep in your mind that age and environment. Those people out of whom he had sprung. People talk about liberty, fraternity and equality as it was preached by Rossouw[26] and Voltaire [27] . They stole those ideas from the Holy Qur'aan. These things were preached 1400 years ago by this great man, and what a great teaching he had. He preached the doctrine of universalism of divine guidance. You will find it mentioned only in the Holy Qur'aan. That is logical and rational. God is the God of all human beings and he sent guidance not only to Arabia, but to every single community of the world. He cannot behave towards them in a step-fatherly fashion. Consequently the Holy Qur'aan proclaims in the13th Sura *Ra'd* (Thunder) الرَّعْد in verse 7:

لِكُلِّ قَوْمٍ هَادٍ

To all people we sent a guide

Every community in the world had a divine messenger who came with a message from God and here his followers were put on a path of goodwill and harmony with the other people which cannot be found anywhere else. A Muslim when he declares his faith has got to say that I believe not only in Muhammad ﷺ, but in all the divine messengers whoever they were and whenever they might have come since the time of the first man Adam. If he says I believe in Muhammad ﷺ, but I don't believe in just one of them, I cannot be a Muslim.

A Muslim does not Insult

A Muslim is he who has to proclaim, that he is a follower of Muhammad ﷺ; he is a follower of Jesus Christ, he is a follower of Moses and he is a follower of Abraham and so on. Even those whom a Muslim does not know as to whom was the divine messenger, because history has mystified the stories of human beings and of nations; he cannot abuse, he cannot insult even the founder of a cult which might be today a cult of idol worshippers. Although a Muslim is a monotheist, he believes only in One God and he cannot make any compromise in connection with this monotheism. He regards as blasphemy against God, the making of any

image, statue or any type of figuration in connection with God. Even then he cannot utter one word of abuse against anyone who is regarded as a founder, even of a cult of idol worshippers. Because he might have been a real divine messenger and the course of history has enshrouded him in all this which people find today. A Muslim believes in all divine messengers that come from Hazrath Adam ﵇ to the Holy Prophet Muhammad ﷺ. When the West abuses the Holy Prophet Muhammad ﷺ we cannot abuse Jesus Christ. When a Jew abuses Muhammad ﷺ, we cannot abuse Moses or Abraham. The moment we do it, we will be turned out of the fold of Islam, right away. We cannot remain Muslim.

Islam forbids abuse, even the abuse of idols, although it came to abolish idolatry. Allah ﷻ says in the 6th Sura *al- An'aam* [The Cattle] الْأَنْعَام Verse 108:

وَلاَ تَسُبُّواْ الَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ فَيَسُبُّواْ اللّهَ عَدْوًا بِغَيْرِ عِلْمٍ

And, do not abuse these idols that these polytheists worship
besides Allah ﷻ lest these people should (also, in retaliation,)
revile against Allah ﷻ's Glory wrongfully due to ignorance.

We have seen, in this modern era, images of American flags burning to further arouse the wrath of a nation filled with grief, confusion and anger. If these people take the Saudi Arabian flag that has the *Kalimah* inscribed on it and stomp on it as a retaliation, we are to blame. A Muslims function is not to abuse. If he feels there is a person or a community which is given to wrong belief or wrong actions, his function is not to abuse. His function is to feel sympathy for them and to invite them with love and affection if he at all wants to do anything on that behalf. Who was teaching this? This man who was born in the wilderness of Arabia; this man who was lived among the barbarians; he was not living in Greece, Palestine or Syria which had been seats of learning for thousands of years. He was not born among the Romans, who had a glorious history. He was not born in India which had produced great philosophies and a very distinguished culture. This man was not only speaking of goodwill and harmony, but practicing it, even though he was

born among the *Arab*. The Arabs were the most race conscious people. They regarded every non-Arab as merely a human animal and not a complete human being. Read their poetry of pre-Islamic days and you will understand their thinking. It was the Holy Prophet ﷺ, who stood amongst them and said:

لا يفرق بين عربي ولا أعجمي ولا أبيض ولا أسود

An Arab has no superiority over a non-Arab, nor is their any superiority of the white over the black, all of you are children of Adam and Adam was made out of dust

These proud Arabs shook with anger when he said this. They took up arms when he preached all those global principles. They persecuted him and his followers and set a price on his head. He preached for thirteen years. They were powerful; the worldly power was in their hands. They were powerful in numbers; in their cult of idolatry. Of course one can say that he did not wield the temporal power that they had for he and his followers were just a handful. So he could not react. Even a worm turns. If you misbehave towards a child he is going to frown at you. Knowing very well that a child is a child and you are a grown up person, that is human nature. But how did he behave? They would drag his followers, on scorching sand with chains and thorns beneath them tearing their bodies into pieces. He never cursed them. They would do every type of injury to him which they could possibly do. We do not find one instance in which he cursed them.

One day as the Holy Prophet ﷺ was walking after giving his message to his opponents and someone threw the intestines of a camel, full of filth and dirt from the housetop on him. He was splashed with all that filth but he continued to walk with the same dignity and serenity. We, the Muslims of today would not tolerate even the slightest frown from anybody, but what was the example set by him? He went to his home and asked his daughter Fatimah ﵂ to bring water, he changed his clothes and he started washing those clothes which had been soiled. While he was washing his clothing, his daughter who was very small, was burning with rage and she said to him:

Oh father, you are a man of God...

He looked at her with a smile and said as he was washing his clothing:

> Daughter! I have not been sent to curse. They will see the truth one day.

Journey to Taif

When the people of Makkah did not listen to his message he went from there to Taif, a place quite far away from Makkah, he went there by foot in the scorching heat of the sun with only one companion named Zayd ibn Haritha ﵁. The chiefs of Makkah had sent a message to the chiefs of Taif, that when he arrives there he should be greeted with abuse by the by street urchins and the hooligans of the town. This they did. He was greeted in that fashion. He proceeded to the market place amidst all that taunts, stood in the market place and gave the message to believe in one God and live a life of righteousness. The hooligans spat on his face and when they found that it was not possible for them to withhold him from speaking they started stoning him. He was stoned to an extent that his entire body bled, with blood oozing out from different parts of his body. But he gave the message with the same serenity, dignity and calmness. When he had given the message he came out of the town, again abused by the thugs. On his way to Makkah he found a vineyard and sat down under a small tree to wipe his wounds. He bled so profusely from the stoning that his blessed feet became clotted to his shoes. Zayd who was his companion, said:

> Oh prophet of God, curse these people they are cruel. Their behaviour is highly inhumane.

Dua at Taif

As the Holy Prophet ﷺ was wiping the wounds, he looked at Zayd who was standing by his side and he smiled. The angel Gabriel came to him with the angel of mountains and said that if the Holy Prophet ﷺ consented, the angel would crush Taif between the two mountains. He put the cloth on the sand and raised his hands and said:

اللهم إليك أشكو ضعف قوتي وقلة حيلتي وهواني على الناس

ياأرحم الراحمين أنت أرحم الراحمين

أنت رب المستضعفين وأنت ربي

Tolerance

إلى من تكلني إلى عدو يتجهمني أم إلى صديق مكلته إمري

إن لم يكن بك غضب علي فلا أبالي ولكن عافيتك هي أوسع لي

أعوذ بنور وجهك الذي أضاءت له السموات و الأرض

وأشرقت له الظلمات وصلح عليه أمر الدنيا والأخره

أن يترل بي غضبك أو يحل علي سخطك

لك العتبى حتى ترضى ولاحول ولاقوة إلابك

O Allah, to You I complain of my weakness, my lack of resources and my lowliness before men. Oh, Most Merciful of those who show mercy! You are the Lord of the weak and You are my Lord. To whom will You relinquish my fate? To one who will misuse me? Or to an enemy to whom You have given power over me? If You are not angry with me I don't care what happens to me. Your favor is all that counts for me. I take refuge in the light of Your countenance, by which all darkness is illuminated. And the things of this world and next are rightly ordered. I wish to please You until You are pleased. There is no power and no might, save in You

Migration to Madinah

When, the embodiment of tolerance, finds that the persecution of his enemies in Makkah was not coming to an end after thirteen years of labour he asked his followers to migrate to Madinah. He himself migrated and the message which he gave again to them to the Makkans was the 109th Sura, *al-Kaafiruun* (the Unbelievers) الْكَافِرُوْن which we Muslims read without knowing probably, was:

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Say: 'O rejecters of truth!

لَا أَعْبُدُ مَا تَعْبُدُونَ

I do not worship that which you worship.

Madinah to Karbala

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ

Nor do you worship whom I worship.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

To you your way of life and to me my way of life

No abuse and no curses. No demonstration of any anger or any vengeance at all that persecution and he leaves. They chased him. They twice arrived where he was resting on the way; he escaped miraculously and arrived in Madinah. In Madinah there had been a group of Muslims already and these few Muslims from Makkah joined them. Madinah had not known any State. He gave the first constitution of a state in the history of mankind as detailed earlier in this book. Imagine, this unlettered person, from where did he get all this knowledge? There was no precedent; there was nothing which he could imitate or copy from anywhere. He established the State of Madinah, on the principles of justice and equity. His enemies followed him. They brought armies. The first army they brought and invaded Madinah; and the first battle took place at Badr. He had a much smaller army, only 313, poorly equipped, and shabbily dressed, barefooted soldiers. Men facing an army, armed to the teeth, with helmets, armour and horses. One thousand selected soldiers from Makkah but they were routed miraculously. He stood there not to kill but to invite them to truth.

The only bloodless conquest in history

When the Holy Prophet Muhammad ﷺ eventually conquered Makkah, it is the one conquest where blood was not shed. The enemy were so overawed by this Muslim army, which was not very large, not larger than they could bring into the field. They surrendered. Then he said at the same hill, from where he had given his original message, to believe in the one God and adopt the life of goodness and righteousness. Those arch-enemies, those leaders who had led armies, had killed Muslims, had perpetrated all kinds of crimes, arson, loot and murder were brought before him in chains. He asked them:

Tolerance

Up to this time you were powerful. You held the power of governance etc. in your hands. You did whatever you did during these 22 years. How should I behave towards you today?

They trembled. They knew that even the most civilised law of the world could not spare them their lives but they also knew the greatness of this man. His forgiveness, magnanimity and greatness of his soul; so they said in reply:

Thou art a good brother and a good nephew

That was an Arab idiom that was a sort of appeal for mercy. He said to them:

Yes. That I am and I will say to you the same thing which Prophet Joseph had said about his brothers, who had been cruel to him: [12:92]

لاَ تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Go all of you are free today. No account will be taken of you of your crimes. I forgive you and I pray to God to forgive you because He is the Most Merciful.

This man who was born amongst the barbarians, where taking the blood of another person on the slightest pretext was considered to be an act of chivalry, set this example which is unparalleled in the history of mankind. It was not merely a sermon to be merciful, it was an actual event and the mercy was shown to the enemy. Today Muslims in their ignorance do not wish to show mercy even to their neighbour. How far have we gone? How are we representing our leader, the Holy Prophet Muhammad ﷺ? Of course the world saw that this band of Muslims, whom the Holy Prophet Muhammad ﷺ had trained, rose to be the mightiest force in the history of mankind for all that was good. They became pioneers in the field of human relations. They wrote the most illumined chapter in human history, where tribalism, racialism, caste, serf and master and all these things were wiped off. In that society which Islam built up, they emerged in history as the teachers of every branch of knowledge to every part of mankind; to every part of this world, wherever they could go. They emerged as the standard bearers of the highest manifestations of morality.

Here also I challenge that the history of mankind cannot produce another event of this type. This will also give the idea as to how a Muslim can practice and should practice Islam. Not in this shabby manner in which we practice it. This is not Islamic practice. This is the practicing of a sort of cult or of a sort of social heritage or of something which is just nominalism. Worshipping a name or fearing for a name.

Sultan Salauddin Ayoubi

Many of you must have heard the name Sultan Salauddin. Of course his name was very well known in Europe, where for centuries the mothers there used to calm their children by saying:

Saladin has come

His very name was made a sort of terror; but what type of man was this Muslim? Long after the period of the Sahaba or companions, when so much of waning of the spirit of the original spirit had come. All those who are students of history know about the crusades. Crusades were the attempt by large armies of Europe to take away Palestine from the Muslims. These crusades continued for quite a long time until that crusade which was led by Richard, the Lion heart, as king of England. The army of the crusaders was able to conquer Palestine and to capture Jerusalem. The Muslim army was defeated. When these crusaders entered Jerusalem; their own historians write, that they killed every Muslim man, women and child. So much so that when their horses went into the city, the horses had to wade through blood of these innocent people, up to the knees. This tragedy had happened when after sometime, this small chieftain, Salauddin al-Ayubi, who was not the caliph of Islam, who was not the head of the Islamic Empire, but a small chieftain, brought up in the *Khanqah* of *al-Ghaus al-Azam*, Sayyid Abd al-Qaadir al-Jilaani ﷺ [28] عبد القادر الجيلاني (470–561 A.H./1166 1078 CE), educated and trained there spiritually and academically; this man stood up with his small army and went to fight the battle with those crusaders who were in command of that city and of Palestine itself. The army of these crusaders was about ten times larger than the army of Sultan Salauddin. The battle started and it raged for several days. When the commander in chief of the army of the crusaders, King Richard, the Lion heart, was badly wounded this gave the Muslims the opportunity to strike the hardest, in order to win the battle.

What did Salauddin do? When he found that, the commander in chief of this army, ten times larger in number, that had killed his own people, when they conquered Palestine, was badly wounded, he raised the flag of truce. He said:

> We are Muslims; we will not fight whilst the commander in chief of the enemy is badly wounded and our enemy is now handicapped

I have not read in human history any other example of this type. Of course the enemy wanted this, but they were amazed as to whether Salauddin had gone mad. He raised this flag of truce. Not only this. He disguised himself, took medicines with him; because in those days Muslim medical men were the highest in the field. He went into the enemy camp, put his life in danger, and treated his enemy, stayed there for a few weeks until this enemy was fully cured. He came back to his camp raised the flag and said:

> The chief of the enemy had been cured and is capable of leading his army, therefore the fighting could resume.

The only other instance of chivalry and magnanimity of this sort was displayed in South Africa, by Nelson Mandela, a great man who can put many Muslims to shame. Saladin was actually following the Holy Prophet Muhammad ﷺ, which we don't do. After that when the battle raged thick and heavy this small army of Muslims was able to gain victory and they had a large number of prisoners of war. These prisoners of war were brought in chains before Salauddin. He asked the counsel of his generals as to what should be done? They said that every one of them should be beheaded because they killed innocent Muslims, men, women and children. Salauddin addressed them in his historic words. He said:

> My generals! Are you speaking as Muslims or only as generals of this army?

They asked him as to what he meant. He said:

> It is shameful for you to speak as Muslims in this manner. I am going to imitate my leader Muhammad ﷺ when he entered Makkah. Those of his enemies who had persecuted him and his enemies for 22 years, he forgave them therefore I am going to forgive every one of them.

He said:

> My dear enemies! Enemies of Islam and Muslims; God has given us victory over you but now that you are in our hands we are not going to take any revenge from you. The battle has ended; you are free to go back to your country.

Emulate the Holy Prophet Muhammad ﷺ

To write about the contribution of this great man, the Holy Prophet Muhammad ﷺ, to the cause of human civilisation requires volumes. He has made a contribution in every field of human life. He has given a very comprehensive code of human life but we are unfortunate, that we are surrounded in a mental climate where we don't wish to emulate that illustrious example, although that alone is Islam according to the Holy Qur'aan. We are told in the 33rd Sura *al-Ahzaab* الْأَحْزَاب (the Confederates) in verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Ye have indeed in the Messenger of Allah ﷺ a beautiful pattern (of conduct)

Islam is what the Holy Prophet ﷺ preached and what he practiced. *That* is Islam. We must study the life of the Holy Prophet Muhammad ﷺ and try our level best to imitate him and his example; whereby alone we can acquire greatness. Islam is not based on any mysterious dogma. Islam is the way of life based on action; unless we as Muslims can build up that action; can build up our lives as spiritual and moral giants that Islam wants us to be we would not be regarded by Allah ﷻ on the Day of Judgement to have done our duty.

Jihad

JIHAD IN ITS PROPER PERSPECTIVE

Literal meaning of the word Islam

The word الإسلام *al-Islam*, is a verbal noun originating from the tri-literal root سَ لَ مَ, and is derived from the Arabic verb أَسْلَمَ *aslama*, which means 'to give up, to submit or to surrender'. Allah ﷻ says in the 3rd Sura, *Aal-i-Imraan* آل عِمْرَان [The Family of 'Imraan] in Verse 83:

وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ

Everything in the heaven and earth is Muslim [submits to the will of God]

Another word derived from the same root is *salaam* سلام which means 'peace'. أَسْلَمَ *aslama* is 'submission' and 'obedience'. In the religious sense, Islam means submission to the will of God and obedience to His law. Thus Islam stands for peace, tolerance, harmony, compassion and human dignity. Thus Islam does not stand for violence, militancy and brutality. Islam introduced mercy and the dignity of mankind to the world. When the Holy Prophet Muhammad ﷺ was raised human dignity was lost and a system of brutality prevailed worldwide. There was racial, religious and tribal discrimination. Islam stood up against slavery and oppression. It stood for the rights of orphans, women and children. The Holy Prophet Muhammad ﷺ gave dignity to mankind, irrespective of religion, culture or race.

Wrong perception of *Jihad* جهاد in this modern age

There is a completely wrong perception of *Jihad* جهاد in this modern age. The wrong actions of Muslims and it exploitation by the western media is responsible for this misrepresentation. The layman in the Muslim world and the non-Muslims when they hear the word *Jihad* جهاد it brings a picture of merciless killing, fighting against non-Muslims, acts of brutality and Muslims fighting to spread Islam. This misconception has to be removed. According to the Holy Qur'aan and the practice of the Holy Prophet ﷺ the word *Jihad* جهاد literally means 'exerting, struggling,

striving' it is from the root ج ہ د (*ja'had*) or ج ہ د (*ju'hud*). Thus it means putting an extreme effort to counter evil. All dictionaries of Arabic describe it so. It is an extreme effort to better the lot of mankind by struggling against the devil and the lower self to promote the dignity of man and mankind. *Jihad* جهاد is thus a defensive struggle against the enemy, the lower self (إِنَّ النَّفْسَ لأَمَّارَةٌ *an-nafs al-ammara*) and wrong desires; like lust, greed, arrogance, hatred, corruption and immorality. It can have a social, political, religious or secular dimension to eradicate evil. It is a struggle to preserve life not to kill.

Jihad in the Holy Qur'aan

The Holy Qur'aan can be understood either through some words in the Holy Qur'aan (text) or context (verses before or after a particular verse). There are 35 verses of the Holy Qur'aan which contain the word *Jihad* جهاد or its derivatives. Those who have a negative connotation of the word *Jihad* جهاد gives laymen a sense that Islam has specified a brutal concept against mankind. Our fellow Muslims who are misled and misguided to declare their violent, brutal, criminal activities to be *Jihad* جهاد or Holy War are contributing to this negative portrayal of Islam. Holy war is a wrong translation of *Jihad* جهاد. Holy war is الحرب المقدسة *al-Harb al-Muqaddas*. Of the 35 verses of the Holy Qur'aan which contain the word *Jihad* جهاد or its derivatives, not a single verse contain *Jihad* جهاد as suggesting aggressive fighting and killing. The actions of misguided, ignorant people are giving the noble concept of *Jihad* جهاد a bad name. Not a single verse combines the word *Jihad* جهاد with *qitaal* قِتَال (killing) fighting or warfare. This is with regard to the text of the Holy Qur'aan. Putting the 35 verses which deals with *Jihad* جهاد into context. 30+ verses have no context or connection with fighting or warfare. There are only few verses which possess the context of lawful defensive warfare and they all appear in one chapter (*Sura*). They are in the 9th Sura, *at-Tawbah* (Repentance) التَّوْبَة and they refer to a lawful defensive war.

Lawful Defensive war

The command of a lawful defensive war was revealed after the Holy Prophet Muhammad ﷺ migrated to Madinah. In the thirteen years of the

Jihad

Makkan period no verse of *qitaal* قِتَال (killing), warfare to preserve life, even in self defense, was revealed. Despite the brutality, oppression and massacre killing perpetrated by the criminals of Makkah, against Muslims, the companions were patient and were not allowed to take up arms to save their lives. Five verses on *Jihad* جهاد were revealed in the Makkan period before migration when defensive war was totally prohibited. The following was revealed in Makkah e.g.:

The 25th Sura, *al-Furqaan* (the Criterion)الْفُرْقَان in verse 52:

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ **جِهَادًا** كَبِيرًا

So, (O men of faith,) do not follow the disbelievers and launch a large-scale struggle against them by means of (logic and preaching of the Qur'aan)

The 29th Sura, *al-'Ankabūt* (the Spider) الْعَنْكَبُوْت verse 6:

وَمَن **جَاهَدَ** فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

Whoever strives hard (for the cause of Truth) strives for his own (benefit). Surely Allah ﷻ is independent of (the obedience, submission, toils and struggles) of all the worlds.

The 29th Sura, *al-'Ankabūt* (the Spider) الْعَنْكَبُوْت verse 69:

وَالَّذِينَ **جَاهَدُوا** فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who toil hard (and fight the lower self vehemently) for Our cause We certainly guide them in Our Ways (of striving for and attaining to the gnosis — *sayr* and *wusul*), and verily Allah ﷻ blesses the men of spiritual excellence with His companionship.

These verses containing the derivatives from the word *Jihad* جهاد explain the broad based concept of *Jihad* جهاد.

Different Categories of Jihad

Jihad جهاد can be a physical, moral, educational or charitable struggle to uplift mankind. Even the word reasoning or *Ijtihad* اجتهاد comes from the same root. So it's not even confined to lawful warfare. There are different kinds of *Jihad* جهاد. Even the word *ibadah* عبادة is wrongfully confined to prayer or fasting. *Ibadah* عبادة is a comprehensive concept. Any act of modesty, purity, humility, charity or actions to better the lot of people for the sake of Allah ﷻ is *ibadah* عبادة. Similarly *Jihad* جهاد has five dimensions; spiritual, academic, social, political and defensive. We are neglecting four dimensions and we are emphasizing just a single dimension.

In the spiritual dimension the Holy Prophet Muhammad ﷺ stated:

> A man who fights against his lower self, to control wrong negative desires, to develop morality, spirituality and humanity is Jihad جهاد .

The *Sufia* and *Awliya* have being doing this throughout the history of Islam. This is known as the *al-jihad al-akbar* (the greatest *jihad*). It is narrated in the Sahih Hadith by Imam Tirmidhi[29] (209 AH - 279 AH) that when the Holy Prophet Muhammad ﷺ was asked who is a *Mujahid* مجاهد he replied:

> A *Mujahid* مجاهد is one who fights against his lower self and protects his human, moral, ethical and spiritual qualities in his life through the process of self purification.

The hadith master Mullah Ali Qari ﷺ علي بن سلطان محمد القواري (d.1014 A.H./1605 C.E.)[30] relates in his book *al-Mawdu`at al-kubra*, also known as *al-Asrar al-marfu'a* Suyuti said: *al-Khatib al-Baghdadi* relates in his "History" on the authority of Jaabir: The Holy Prophet ﷺ returned from one of his campaigns saying:

> 'You have come forth in the best way of coming forth: you have come from the smaller *jihad* to the greater *jihad*." They said: "And what is the greater jihad?" He replied: "The striving of Allah ﷻ's servants against their lower desires.'

The Holy Prophet Muhammad ﷺ also said the best *Jihad* is to say:

Jihad

A word of truth in front of an oppressive ruler!

[Sunan Al-Nasa'i, No. 4209]

Who can order a defensive war

The authority to declare a defensive war is in the hands of the Islamic State authority. Not a single person, scholar, leader or group of individuals, no organisation has an authority to declare Jihad جهاد in the absence of the Islamic State authority. Even in a lawful armed struggle the Holy Prophet Muhammad ﷺ gave specific rules of engagement. One cannot kill women, children, priests or people worshipping in churches or synagogues. Do not burn trees, people or mutilate people. Islam does not allow the killing of non-combatants, civilians and innocent people. The essence of jihad is 'to strive' for peace.



This is a computer image of first spiritual centre (*Khanqah*): The Holy Prophet Muhammad ﷺ's blessed *Masjid* and *Khanqah* as built by the Holy Prophet Muhammad ﷺ, a recreation, based on information from Madinah Research & Study Centre, Madinah.

a. Holy Prophet ﷺ's *mihrab*

b. Ayesha b. Abu Bakr ؓ's residence

c. Hafsa b. Umar ؓ's residence

d. Zainab b. Jahsh ؓ's residence (not pictured)

e. Zainab b. Kuzayma ؓ's RA residence (not pictured)

f. Fatima ؓ's residence (not pictured)

g. Door-Baab Uthman b. Affan ؓ

h. **Ahlul Suffa Residence**

i. Juwayriya ؓ's residence (not pictured)

j. Rumla ؓ's residence (not pictured)

k. Saffiya ؓ's residence (not pictured)

l. Door -Baab-ul-Rahma

m. Abu Bakr ؓ's residence

n. Sa'd b. Abi Waqaas ؓ residence (not pictured)

o. al-Abbas b. Abdul Muttalib ؓ (Holy Prophet ﷺ 's uncle) residence

p. Jafar b. Abi Sadiq ؓ residence

THE *ASHĀB US-SUFFA*

When the Beloved of Allah ﷻ, The Holy Prophet Muhammad ﷺ was ushered into the Realm of Divine Beauty, he had a following of over, two hundred thousand companions and one million Muslims, all over Arabia, following the *Shariah* (the general Islamic code of rules for the masses). Amidst these followers were about four hundred and fifty ascetics (*fuqara*[31]). They were a group of Muslims who opted to adopt voluntary poverty, fully devoting themselves to the extreme love and reverence of the Holy Prophet Muhammad ﷺ and the worship of Allah ﷻ. They lived and spent much of their time on the veranda of the blessed home of the Holy Prophet Muhammad ﷺ within the precincts of his *Masjid* devoted especially to get a glimpse of the Holy Prophet Muhammad ﷺ's blessed countenance; to live close to his spiritual benevolence (*fayz*) and to pray hence they renounced worldly trappings.

Description

Allah ﷻ refers to them in the Holy Qur'aan in the 6th Sura *al- An'aam* [The Cattle] الْأَنْعَام Verse 52:

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And do not turn away these (run-down and broken-hearted) people (from your company and close circle) who call upon their Lord persistently seeking only His pleasure morning and evening.

In *Tafsir al-Tustari* by Abu Muhammad Sahl ibn 'Abd Allah [818 C.E. (203 AH) - 896 C.E. (283 AH)][32] , he comments about the above quoted verse:

> They desire (*aradu*) the countenance of Allah and His good pleasure and they are not absent from Him for a moment'. Then he said: "The most abstinent (*azhad*) of people are those who have the purest source of food; the most devout (*a'bad*) of people are those who are most earnest in their effort to uphold His commandments and prohibitions; and the most beloved (*ahabb*)

of them to God are those who are the sincerest (*ansahuhum*) towards His creatures.

The Benevolent Gaze

Allah ﷻ also says to His beloved, Holy Prophet Muhammad ﷺ in the 18th Sura, *al-Kahf* (the Cave) الْكَهْف in Verse 28:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ

And keep thy soul (O My Beloved Muhammad ﷺ) content
with those who call on their Lord morning and evening,
seeking His Face; and **let not thine eyes pass beyond them,**

Allah ﷻ is instructing His Holy Prophet Muhammad ﷺ, to keep his benevolent gaze upon those devoting themselves to the extreme love and reverence of the Holy Prophet Muhammad ﷺ and the worship of Allah ﷻ. Allah ﷻ says in the Holy Qur'aan in 52nd Sura, *at-Tūr* (Mount Sinai) الطُّوْر in verse 48:

فَإِنَّكَ بِأَعْيُنِنَا

Surely you are before My eyes. (Recipient of Allah ﷻ's special attention)

Nothing is absent from the sight of Allah ﷻ but He has made the Holy Prophet Muhammad ﷺ the main focus of His all embracing observation, hence the centre of His special attention and blessing.

Allah ﷻ instructs the Holy Prophet Muhammad ﷺ to keep his blessed gaze on those who remember Allah ﷻ constantly. By extension we to whom the message of the Holy Qur'aan was sent are asked to keep ourselves in such noble company, so that we may be blessed. The true servants of Allah ﷻ are those whose hearts are turned to Him morning, noon and night, and **who do not seek worldly gains**, but desire only Allah ﷻ's grace and His presence. They are poor in the world, but their company gives far more inward and spiritual satisfaction than worldly grandeur. Allah ﷻ's benevolent gaze is on the Holy Prophet Muhammad

ﷺ, whilst the Holy Prophet Muhammad ﷺ's benevolent gaze is on these true servants of Allah ﷻ.

THE SACRED SANCTUARY

The *As'hab us-Suffah* (Companions of the Pure), some historians record were those who lived in the place of *Suffah* (the Bench or Veranda), individuals who were impoverished or homeless when they migrated to Madinah, either had no family or were too poor to afford their own accommodation, so they sought refuge at the *Haram ash-Sharif al-Madinah* [The Noble Sacred Sanctuary of the City of Madinah]. The spiritual *Haram ash-Sharif* is the Holy Prophet Muhammad ﷺ. He is the sacred sanctuary to which all of the lovers of Allah ﷻ turn for protection. They are drowned in his reality. They seek the Beloved of Allah ﷺ. So it is partially true, that many of the impoverished were refugees, but many chose to live in the place of *Suffah* because of their burning desire to shun all worldly distractions and completely annihilate themselves in the service of Allah ﷻ and the love of His Messenger ﷺ. The raised platform in *Masjid an-Nabawi* indicates where they lived. They were in a dynamic, ever fluctuating condition of Allah ﷻ consciousness; pious, self-disciplined, dignified, and highly meticulous, drowned in the love of Allah ﷻ, prepared to lay down their lives for the sake of Islam. They extremely loved the Holy Prophet Muhammad ﷺ and were consequently attached to him out of love. These dedicated people, who had sacrificed all for the cause of Islam, were busy in the rigorous discipline of *Safa al-qalb* (purification of the heart); under the benevolent gaze (*nigah*) guidance of the Master.

Khanqah of the Holy Prophet Muhammad ﷺ

Why did the *As'hab us-Suffah* choose to reside on the Veranda of the Holy Prophet Muhammad ﷺ could they not find any other place in the entire city of Madinah? Their love made them sit at the door of the Beloved as beggars (*saahil*), with the beggars bowl (*kashkol*) in their hand with the intention that whatever the master teaches we will learn, whatever he feeds us we will eat, and if we get nothing else we will see his beautiful countenance. Some scholars say the word *Sufi* comes from the *ahl as-Suffa* (People of the veranda or bench) and others consider it a weak derivation. Both are right because they were in the condition without a name. Today most, with a minimal exception, that utilise the term are far from the

condition. That was the first *Khanqah* of the Sufis strategically chosen by the lovers. Their love dictated that if the Holy Prophet Muhammad ﷺ exits from Bibi Fatimah Zahra ؓ's house or from the other side, from Bibi Ayesha ؓ's house they will see him. The great poet, Sufi Imam Salih Sharaf ad-Din Abu Abd- Allah Muhammad ibn Hasan al-Busiri (1212-1296CE/696AH) [33] of Egypt, has written in his masterpiece the *Qasida al-Burda* قصيدة البردة, ("Poem of the Mantle"); The poems actual title is *al-Kawakib ad-Durriya fi Madh Khayr al-Bariya* ("Celestial Lights in Praise of the Best of Creation"). It is famous throughout the Muslim world. Ponder on the love and reverence reflected in this poem written 700 years after the migration of the Holy Prophet Muhammad ﷺ to Madinah, The illumined. The very love that is branded as extreme, in this age of a *sanitized cosmetic* version of Islam acceptable to the godless rulers of the world and their 'so-called' spiritual voice, the '*house-Ulama*', declaring all who did not follow this *sanitized cosmetic* version of Islam as being out of the pale of Islam. Imam al-Busiri writes:

لَا طِيبَ يَعْدِلُ قُرْباً ضَمَّ اَعْظُمَهُ
طُوْبَ لِمُنْتَشِقٍ مِّنْهُوَ مُلْتَثِمِ

No perfume equals the blessed earth which is touching his (the
Holy Prophet ﷺ's) blessed body. Glad tidings to the person
who smell it and kisses it

In another poem on the same theme an Urdu poet beautifully says:

ریاضت نام ہے تیری گلی مین آنے جانے کا
تصور مین تیرے رہنا عبادت اس کو کھتے ہین

Spiritual discipline is acquired in your precincts
To visualise your blessed countenance is *ibadah*34

تجھی کو دیکھنا تیری ھی سننا تجھ مین گم ہونا
حقیقت معرفت اهل طریقت اس کو کہتے ہین

To see you, to obey you and be engrossed in you
This is called *haqiqat*[35] and *ma'rifat*[36], by the people of *tariqat*

Ashab us-Sufa

The Holy Prophet Muhammad ﷺ says in the hadith:

مَنْ رَأَنِیْ فَقَدْ رَاءَ الْحَق

He who has seen me has seen al-Haqq (Allah ﷻ)[37]

All the *Awliya* followed this same pattern of love of being in the proximity (*ma'iat*) of the truly accomplished Spiritual Guide (*Murshid*). This does not mean they neglected their worship (*ibaadat*), on the contrary, the love of the Spiritual Guide (*Pir*) and his Benevolent Gaze (*tawajjuh*)[38] increased the quality of worship. The direction (*Qiblah*)[39] of worship is the Kaaba but the direction (*Qiblah*) of love is the accomplished Spiritual Master (*pir*).

The *As'hab us-Suffah* spent their days teaching or tending to the needs of the sick, widows and orphans and; at night they would pray. They lived a humble and simple life, studying, worshipping and serving the creation. They did not engage in worldly business. Their possessions consisted of two pieces of cloth, which served as clothing, bedding and prayer carpets. They collected firewood, which they sold to make a living. They ate fallen dates and a bowl of porridge, which used to come daily from the Holy Prophet Muhammad ﷺ's house. They took a single sip, passed it around, and miraculously the contents never diminished. The Holy Prophet ﷺ urged his followers to feed these devotees. The Hadith in Sahih Bukhari[40] illustrates how Abu Hurraira ؓ, in a condition of extreme hunger saw over 400 of the People of the Veranda' drink from a single bowl of milk and he feared he will get nothing. He says: [I present just the relevant portions of a lengthy hadith]

> Narrated Abu Hurraira ؓ: ... I used to lay on the ground on my stomach because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. ...[The Holy Prophet Muhammad ﷺ gave him one small bowl of milk to give the *As'hab as-Suffa*] "How will this little milk be enough for the people of *As-Suffa*?" though, I was more entitled to drink from that milk in order to strengthen myself, but behold! The Holy Prophet Muhammad ﷺ came to order me to give that milk to them... So I took the bowl (of Milk) and started by giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn,

would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. **Finally, after the whole group had drunk their fill** ... He said, "There remain you and I." I said, "You have said the truth, O Allah's Apostle!" **He [the Holy Prophet ﷺ] said,**

... قَالَ اقْعُدْ فَاشْرَبْ فَقَعَدْتُ فَشَرِبْتُ فَقَالَ اشْرَبْ فَشَرِبْتُ فَمَا زَالَ يَقُولُ اشْرَبْ حَتَّى قُلْتُ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا قَالَ فَأَرِنِي فَأَعْطَيْتُهُ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمَّى وَشَرِبَ الْفَضْلَةَ

"Sit down and drink." I sat down and drank. He said, "Drink," and I drank. **He kept on telling me repeatedly to drink, till I said, "No. by Allah ﷻ Who sent you with the Truth, I have no space for it (in my stomach)."** He said, "Hand it over to me." When I gave him the bowl, he praised Allah ﷻ and **pronounced Allah ﷻ's name on it** and drank the remaining milk.

[Sahih Bukhari, Vol 8, The Book of *Ar-Riqaaq* ('To make the Heart Tender) Chapter 17, Page 252, Hadith Number 6452.]

The veranda where the *As'hab us-Suffah* lived was the first dormitory within the first *Khanqah* of Islam, comprising of a *Masjid*, *Madrasah* and house for the spiritual guide to reside in and a shelter for the students. Every functioning *Sufi Khanqah* in the world and in the South African context, those established by Hazrath Soofie Saheb ؓ, is built on this pattern. I pray the future custodians of his centres don't lose sight of his vision and mission which was the vision and mission of the Holy Prophet Muhammad ﷺ presented in a beautiful methodology by *Sultan-ul-Hind*, Hazrath Shaykh Khwaja Sayed Muhammad Mu'īnuddīn Chishtī Ajmeri ؓ [41] (536 A.H./1141 CE - 6 Rajab 627 A.H, Tuesday 21 May1230 CE) خواجہ سید محمد معین الدین چشتی اجمیری Also known as Gharib Nawaaz غریب نواز, summed up so beautifully in the parting advice of Gharib Nawaaz غریب نواز which he delivered to his followers just one month before he passed on into the realm of Divine Beauty. It is as follows:

Ashab us-Sufa

Love all and hate none
More talk of peace will avail you naught
Mere talk of God and religion will not take you far
Bring out all of the latent powers of your being and reveal the full magnificence of your mortal self
Be surcharged with peace and joy. And scatter them wherever you are and wherever you go. **Be a blazing fire of truth**.
Be a beauteous blossom of Love. And be a soothing balm of peace
With your spiritual light dispel the darkness of ignorance;
Dissolve the clouds of discord and war and spread goodwill, peace and harmony among the people.
Never seek any help, charity or favours from anybody except God
Never go to the courts of kings, but never refuse to bless and help the needy and the poor, the widow, and the orphan, if they come to your door
This is your mission, to serve the people
Carry it out dutifully and courageously
so that I, as your Spiritual Guide may not be ashamed of any shortcomings on your part before Allah ﷻ and our Holy Predecessors in the Sufi Order (*Silsila*) on the day of Judgement

Preservation of the pure teaching

In the Holy Qur'aan, Allah ﷻ refers to the *"As'hab al-Suffa"* in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة in Verse273:

لِلْفُقَرَاء الَّذِينَ أُحصِرُواْ فِي سَبِيلِ اللّهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاء مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ

(Charity is also) for those who have voluntarily taken to poverty by dedicating their lives to the cause of Allah ﷻ - they cannot go about the land (doing business to earn their livelihood). The ignorant man thinks them to be rich because of their abstaining. You can recognize them by their mark (simplicity); they don't beg from men insistently (because they rely upon Allah ﷻ); and whatever you spend on them Allah ﷻ knows it.

Allah ﷻ in His infinite wisdom created people with different dispositions and potentials so that human social life may be maintained through mutual help and division of labour. Therefore, as in every community, there were among the Companions, besides good farmers and successful tradesmen or businessmen, those who were inclined to learning or to commanding armies, or who were endowed with administrative ability. Some of them, especially those who were called *As'hab al-Suffa* never missed the teaching of the Holy Prophet Muhammad ﷺ and tried to memorize his every word. These Companions later narrated to people whatever they heard from, or witnessed in, the Holy Prophet Muhammad ﷺ. Through the blessing of the Holy Prophet Muhammad ﷺ and Allah ﷻ's acceptance , they outlived many of the other companions and, together with Hazrath Ayesha ؓ, Mother of Believers, constituted the first, blessed channel (*Shajrah*) through which the *Sunnah* and reverence and love of the Holy Prophet Muhammad ﷺ was handed down to future generations.

Ibn Abu Jamra ؓ says that the *Ahl as-Suffa* is a proof that in healthiness in communities one should have people that are supported by the community whilst they study, worship and be a spiritual support for the community. Many modern Muslims are opposed to this idea and the quote what the great scholar Imam al-Ghazali[42] ابو حامد امام محمد غزالی, (450-505 AH/1058-1111 CE) mentioned in his book *Ihya al-Ulum al-Din (The Revival of Religious Sciences)* [43] in The Book of Provision, Chapter 1; about Hazrath Isa ؑ, that he saw a man and asked:

'What do you do?'

The man said:

'I am worshiping,'

Hazrath Isa ؑ said:

'Who is providing for you?'

The man said:

'My brother'

Hazrath Isa ؑ said:

'Where is your brother?'

The man said:

'In the field'

Hazrath Isa ؑ said:

'Your brother is more of a worshiper to Allah ﷻ than you'.

Al-Ghazali also mentions the Holy Prophet ﷺ's Companion Hazrath Umar ibn Al-Khattab ؓ, who used to stress this point further by telling people:

> Never should anyone of you think that dua (supplication) for sustenance without work will avail him, for heaven never rains gold or silver

Traditionally scholars interpret this incident that in essence Hazrath Isa ؑ was telling him is that he should not become deluded, because he has been given this opportunity to worship Allah ﷻ, whilst somebody was willing to support him. The brother that supports him not only gets the reward of the worship and whatever else that the brother he supports does, but also the reward of supporting him. So the working brother was better than the worshipping brother.

On the other hand, Tirmidhi record a hadith from Hazrath Anas ؓ:

> There were two brothers at the time of the Holy Prophet Muhammad ﷺ, of whom one would come to the Holy Prophet ﷺ to seek knowledge, and the other would work to provide for them both. The worker felt that the situation to be unfair and complained about his brother to the Holy Prophet ﷺ, who replied:
>
> 'It may be that you are provided with sustenance because of him.'

The Muslim Community should take a lesson from the Jewish Community, whose Rabbis serve the Jewish community-at-large, and whatever their needs, whether spiritual or material is taken care of. The Rabbi is paid by generosity of patrons and the community-at-large. These Rabbis study and research for the good and unity of the Jewish community as a whole and many Jews give a portion of the salary to pay these scholars. It is sad to note that in most Muslim communities the *Ulama* and *Muazzins* are amongst the lowliest paid in the community.

Many of the *As'hab as-Suffa* ended up becoming very wealthy. Hazrath Salman al-Farsi ؓ was one of those who ended up wealthy and it is

narrated that he wept on his deathbed. One of the Sahaba asked him as to why he was weeping and he replied:

> When we were at the *Suffa*, we took an oath with the Holy Prophet Muhammad ﷺ that we would not take more from this world than what a rider needs and I feel as if I have broken that oath and I am ashamed to meet the Holy Prophet ﷺ.

It is reported that when Hazrath Salman al-Farsi ﵁ passed away he had a handful of *Dirham's*, an ablution (*wudhu*) pot and a few other possessions. Many of the *As'hab as-Suffa* ended up becoming great scholars. Hazrath Ibn Masood ﵁, Hazrath Abu Dharr al-Ghiffari ﵁ and Hazrath Abu Hurraira ﵁ were amongst those. So sincere scholars should be supported in their efforts to bring knowledge to the people, whilst on the other hand the scholar must be sincere and not use people unjustly.

Non-Muslims adopted these loft principles

These incredible principles, instilled into the *As'hab as-Suffa* were embodied by people like Florence Nightingale,[44] (12 May 1820 – 13 August 1910) the only woman, who other women are envious of, despite the fact, she died over a hundred years ago. Florence Nightingale wrote in her book 'England needs to go to the *Sufis*[45].' Florence Nightingale entered the Sultan Hasan Mosque[46], and she wrote that for the first time, she found what she was looking for. She said:

> I never found this in the churches of England.

She continued:

> I found equality, and that there was a place for women in this religion.

They chased her out with a stick, and yet, she said:

> I don't blame them.

She visited the Al-Azhar University[47] جامعة الأزهر الشريف in Egypt and she was struck by the spirituality, and she says in her diary:

> I've heard in my heart something telling me turn to Makkah, face Makkah, face Makkah, all of humanity is one, we are all under One God, and there is salvation for all of us. I kept hearing in my heart there is no God but God, believe in the One true God.[48]

She was a Unitarian, she was not a Trinitarian. This is Florence Nightingale, one of the great icons of the British people. This was a woman who was given a *Qilada*, the extraordinary medal by the Sultan Abdul Majid of the Ottoman Caliphate because she came and served the Turkish soldiers that were victims of the Crimean War[49] as well as she served the British soldiers, because she didn't differentiate between people. She embodied the *Sufi* teachings.

Tolerance

One of the things about the people of *Tasawwuf*, traditionally in the Muslim World, is that they were known for their tolerance. They were people who were less condemnatory and less judgmental which is obviously why they were very successful in calling other people to Islam.

Allah ﷻ says in the 17th Sura, *al-Isrā'* (the Night journey), الْإِسْرَاء / بَنِيْ إِسْرَآءِيْل in verse15:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

We do not punish people until We send a messenger to them

So those people who have not heard the true message of Islam or met true Muslims who embody authentic Islam as emissaries of the Holy Prophet Muhammad ﷺ have an excuse with their Lord for whatever they're doing; whereas, we have no excuse for any disobedience. That is a different way of looking instead of looking at people with contempt. One should actually look at them with compassion. Instead of seeing them as ones enemies one should look at them as friends, potential brothers and sisters. That's what the Holy Qur'aan says in the 60th Sura *al-Mumtahinah* الْمُمْتَحِنَة (the Woman to be examined) in verse7:

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً
وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ

> It may be that Allah ﷻ will put love between you and those of them with whom you now feel enmity and animosity towards. Allah ﷻ is All Powerful, and Allah ﷻ is Forgiving, Merciful.

We should not condemn people to hell because of our egoistic, self-cantered views. Some people condemn those who have never been given the true message of Islam to the fire. Even ibn Urafa ﷼, one of our great scholars said that there are people on the earth who are:

kaafiru hukman la ma'nan

They are *kaafir* by ruling but not in meaning

This is what we would call in English, 'a non-Muslim'. A 'non-Muslim' is different from a 'disbeliever' or *kaafir*. A *kaafir* is one who conceals the truth although he knows it to be the truth. Why this difference? Because 'a non-Muslim' have never heard a message; to reject or accept! Why would Allah ﷻ take somebody into account who was never presented a message? Allah ﷻ would only take a person to account if that person was exposed to the truth. Allah ﷻ is just. Allah ﷻ says:

Don't set up idols with God, once you know

The *Ulama* say even an idolater will not be thrown into the fire if they did not receive a 'true' message, from an embodiment of the truth. Remember the 'disbelievers' of Makkah received the message from the Holy Prophet Muhammad ﷺ whom they had called 'the truthful' (*as-saadiq*) and 'the honest' (*al-ameen*).

Who is a *Kaafir*

The very word *Kaafir* كافر, is the active participle of the root ك ف ر "to cover". As a pre-Islamic term it described farmers burying seeds in the ground, covering them with soil while planting. The Holy Qur'aan says in the 57th Sura al-*Hadid* (Iron) الْحَدِيْد in verse 20:

أَعْجَبَ الْكُفَّارَ نَبَاتُهُ

Thus, the word *kaafir* implies the meaning 'a person who hides or covers'. Thus a *kaafir* in the Islamic Theological sense is the one who 'hides or covers the truth of Islam knowingly'. All of the hadith indicating the people before Islam are in the fire relate to those who introduced these ideas like Amr ibn Luhayy the first to bring idols into Makkah. Reflect on what is being said and recognize the absolute need for sound knowledge based on the majority of our scholars. **The modern age is in disarray**

because they have people like us to give them the message. We need to introspect.

Intolerance in the modern world

Tragically, the reason so many Europeans felt disillusioned with Christianity was the centuries of intolerance and pointless religious violence. The Muslims on the other hand were far less prone to religious violence and the levels of tolerance for other faiths were unparalleled in the pre-modern world. But the greed of the Capitalist/Zionist alliance and occupation of Muslim lands show that violence and intolerance have become the powers of pursuit among religious thrill seekers in much of the modern Muslim world. It is not only non-Muslims that find this *cosmetic* Islam odious but increasingly many modern Muslims are becoming disillusioned with the faith itself, blaming the behavior of the practitioners on the religion and seeking alternatives, or other faiths or philosophies. Many Muslims are in deep denial about this, and are refusing to even consider it but I am seeing its signs everywhere and it troubles me deeply. Unfortunately, many do not know what every sincere Muslim scholar, a dying breed, knows; that the worst enemies of Islam are from within. The worst of these are those who delude themselves and others by the deeply dyed religious exterior that they project. The Holy Prophet Muhammad ﷺ said about them,

إِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ

When you see them (the followers of, the blasphemer, Dhul Khawaisira at-Tamimi), pray you will consider your own prayers insignificant

هَذَا قَوْمٌ يَتْلُوْنَ كِتَابَ اللهِ رَطْبًا لَا يُجَاوِزُ حَنَاجِرَهُمْ

They recite the Holy Qur'aan but it does not exceed the limits of their throat.[50]

[Sahih Bukhari, Vol 8, The Book of Al-Adab (Good manners) Chapter 95, Hadith Number 6163 (Also see vol. 4 Hadith no. 3610)]

In other words, they don't understand the true meanings. The outward religious appearance and character of these people deluded thousands in the past, and continues to delude people today. The Muslims should be aware that despite their adherence to certain aspects of Islam, they

consciously or unconsciously have become extremists of the worst type, due to a certain brand of Islam being disseminated throughout the modern Muslim world by in cahoots with the Capitalist/Zionist alliance, by institutions funded by petro-dollars. We live in times now when most people including *molvis* and *muftis* studying in *Ulooms* and institutions sponsored by petro- dollars don't know what the truth is anymore. Our books, including classical Islamic texts are being manipulated. Books reprinted i.e. later editions; have things removed from it because the publishing house was purchased by a certain sect (Wahabi/Deobandi/Saudi) that didn't want those ideas disseminated in the *Ummah*, so people don't even realize, that their books are being manipulated. The tradition of Islam is being changed in computers, by being deleted and retype-set. Refer to the following website and read the article 'The re-formers of Islam'.
http://www.masud.co.uk/ISLAM/nuh/masudq3.htm
Another interesting article to read is 'Intellectual Deceit: Tampering with Islamic Manuscripts at Institutes in Saudi Arabia by Shaykh Monawwar Ateeq, the student of *Ash-Shaykh as-Sayyid* Muhammad bin Ibrahim al-Yacoubi *al-Hasani al-Idrisi* [51] who visited South Africa on many occasions in recent times. He took the Mufti of Syria, Shaykh Ahmed Hassoun to task over blasphemous statements against the pristine honour of the Holy Prophet Muhammad ﷺ. See
http://www.youtube.com/watch?v=vBSw51aGu3A

Our real situation is this: we Muslims have lost a theologically sound understanding of our teaching. Islam has been hijacked by a discourse of anger and the rhetoric of rage. We have allowed for too long our *minbars* to become bully pulpits in which people with often recognizable psychopathology use anger - a very powerful emotion - to rile Muslims up, only to leave them feeling bitter and spiteful towards people who in the most part are completely unaware of the conditions in the Muslim world, or the oppressive assaults of some Western countries on Muslim peoples. We have lost our bearings because we have lost our theology. The so-called spiritual centres, Spiritual Masters and scholars that should guide and caution the predatory elite within the Muslim community have themselves become slaves to the MasterCard and cash handouts and they

in turn issue a Visa card of forgiveness for the wrong actions of predatory elite within the Muslim community. Spiritual Centres and *Masjids*, built originally on piety, are being funded by *haraam* wealth. This is the major reason for the dysfunctional role of institutions. [Read my book 'Attack on the Spiritual Heart of Islam'].

Spiritual Nourishment

The Holy Prophet Muhammad ﷺ did not only physically nourish his followers; he also nurtured his follower's souls by giving them importance. He never used his position to exploit people, he did the opposite. It is said those who met him were in awe and those that spent time with him fell in love with him. When the Khisra, King of Persia sent messengers to him, the messengers felt more awe than in the palace of their king.

Simplicity

The Holy Prophet Muhammad ﷺ slept on the floor and sat on the earth. It's a reminder that we are from earth and we should not distance ourselves from it. In a hadith in Sahih Muslim, Hazrath Abu Hurraira ؓ reported the Holy Prophet ﷺ as saying:

وَمَاتَوَاضَعَ أَحَدٌ لِلّٰه إِلاَّ رَفَعَهُ اللّٰهُ

The one who is humble for the sake of Allah ﷻ, Allah ﷻ raises him in status[52]

[Sahih Muslim, Vol. 6; The Book of *Birr*, Nurturing Ties and Manners, (*Kitaab Al-Birr was-Salat-I-wal-Adab*) Page 452, Hadith Number 6592]

There is a hadith recorded in Sahih Bukhari about a she-camel of the Holy Prophet Muhammad ﷺ called *al-Adba* that the companions considered too fast, for any other camel to surpass in speed. A desert Arab (Bedouin) came into the city with his camel and it beat the camel of the Holy Prophet Muhammad ﷺ in a race. The Sahaba felt disappointed that the camel of their master had been beaten. The Holy Prophet Muhammad ﷺ said to them:

إنَّ حقّاً عَلى اللهِ أن لا يَرْ فَعَ شَيْئاً مِنَ الدُّنْيا إلاَّ وَضَعَهُ

Allah ﷻ has made it incumbent upon Himself that nothing would be raised high (by others or by themselves) in this world except that He (Allah ﷻ) lowers it down (drops it)[53]

[Sahih Bukhari, Vol 8, The Book of *Ar-Riqaaq* ('To make the Heart Tender) Chapter 38, The Humility or modesty or to lower one self); Page 275, Hadith Number 6501]

The Holy Prophet Muhammad ﷺ also said:

> He who is humble for the sake of Allah ﷻ by a degree, Allah ﷻ will elevate him one degree, until he reaches the highest degrees and he who is arrogant toward Allah ﷻ, Allah will lower him one degree until he reaches the lowest of low degrees.[54]

The Holy Prophet ﷺ's camel was being glorified by his followers and was getting fame, so Allah ﷻ lowered it. This was his way of teaching. Study the Holy Prophet Muhammad ﷺ's character you and fall in love with him. Shaykh Ahmad ibn Idris Qarafi[55] said in *Kitaab al-Furuq (Anwar al-Buruq fi Anwa'i al-Furuq)*[56]

> If the Holy Prophet Muhammad ﷺ had no other miracle then the men and women he produced would be enough as his miracle

Some people used to come into the gathering of the Holy Prophet Muhammad ﷺ and his *Sahaba* and they could not make out who the Holy Prophet ﷺ was because the radiation of the Divine Light (*nur-e Muhammadi*) had become so inundated in all their beings. They were illuminated people. That's one aspect of it but another is that he did not raise himself up above his own companions. Some of the companions requested that they should make a raised platform for the Holy Prophet Muhammad ﷺ so that people could distinguish him. One of the aspects of the Holy Prophet Muhammad ﷺ's stature is that he was possessed of great magnitude and dignity. His face was more illumined than a full moon. At first sight he was greatly venerated, but when people got familiar with him he was greatly admired and loved. One day, a man came to the Messenger of Allah ﷺ, and on seeing him the man started trembling out of awe and fear, due to The Holy Prophet Muhammad ﷺ's spiritual splendour, thinking that he was about to meet a king. The Holy

Prophet ﷺ said to him as narrated on the authority of Qays Ibn Abi Hazim ؓ:

هونوا عليكم , ان امى كانت تاكل القديد بمكة

> That a man came to the Holy Prophet ﷺ, while standing before him, he began to tremble in terror; the Holy Prophet ﷺ said to him: Be patient, I am not a king, I am only the son of a Qurayshite woman who used to eat *qadid* (sliced meat dried in sun).[57]

This humility of the Holy Prophet Muhammad ﷺ should not delude us into thinking that he was an ordinary man. How did the Holy Prophet Muhammad ﷺ enter Makkah after the conquest? It is reported:

> His head was cast down in humility before Allah ﷻ. Those who saw the incident described it as …
> 'The Holy Prophet Muhammad ﷺ entered Makkah with his head lowered in thanksgiving to Allah ﷻ, his beard almost touching the saddle of his camel and the Sura *al-Fath*[58] on his lips,[59] to denote the honor and victory granted to him.'

Could we be that humble on the day of our greatest achievement? On the day we get promoted or graduated in the secular or spiritual field, are we that humble? The Holy Prophet Muhammad ﷺ entered Makkah for the first time after thirteen full years and after he had been abused and forced to leave it, yet, he entered with his head downcast in humility to Allah ﷻ, at the moment of his supreme victory! Can you imagine that?

THE BLESSING OF SERVING THE HOLY PROPHET MUHAMMAD ﷺ AND HIS HOUSEHOLD

Hazrath Anas bin Maalik

The mother of Hazrath Anas ؓ brought him to the Holy Prophet Muhammad ﷺ as a young boy of about 7 to 8 years old and requested that he be given the opportunity to serve the Holy Prophet ﷺ and the Holy Prophet Muhammad ﷺ accepted him. This is important because Hazrath Anas ؓ became one of the greatest teachers of *Sahaba* due to his close association with the Holy Prophet Muhammad ﷺ. His mother, Hazrath Umm Sulaym ؓ, who was also blessed to serve the household of the Holy Prophet Muhammad ﷺ, once asked the Holy Prophet Muhammad ﷺ, to supplicate for Hazrath Anas ؓ. The Holy Prophet Muhammad ﷺ prayed:

اللّٰهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ ،وَبَارِكْ لَهُ أَعْطَيْتَهُ

'O Allah ﷻ, increase him in wealth and his children, and bless him in what You give him.'[60]

[Sahih Muslim, Vol. 6 'The Book Pertaining to the Merits of the Companions of the Holy Prophet ﷺ (*Kitaab Al-Fadail Al-Sahaba*): Chapter 32, Virtues of Anas Bin Maalik; Page 345, Hadith Number 6373]

In the same Chapter of Sahih Muslim in Hadith Number 6376 it is mentioned that Hazrath Anas ؓ said:

فَوَاللهِ! إِنَّ مَالَي لَكَثِيرٌ،وَ إِنَّ وَلَدِي وَوَلَدَ وَلَدِي لَيَتَعَادُّنَ عَلَى نَحْوِالْمِائَةِ، الْيَوْمَ

By Allah ﷻ! I have a surplus of wealth and today my children and my children's children are now more than one hundred in number

Hazrath Anas ؓ would recollect that he had 125 offspring in his lifetime and of them all were boys and two were girls. His garden gave fruit twice a year and he also planted basil or parsley (an aromatic plant) which smelt like musk. He lived a long life even surviving poison. Not one of the Ansaar was richer than Hazrath Anas ؓ and one hundred and twenty

of his children had already been buried before the arrival of Al-Hajjaj ibn Yusuf[61] الحجاج بن يوسف (early June AD 661 / AH 4 – AD 714 / AH 95) to Basra. It is detailed further in Sahih Bukhari and others that Hazrath Anas ؓ said in his old age, swearing by Allah ﷻ,

> I have buried a hundred of my children. As for wealth, no one has led such a happy life as I have. You see the abundance of my riches, which is the result of the blessing of the Holy Prophet Muhammad ﷺ's prayer.

The wording in Sahih Bukhari is as follows:[62]

فَإِنِّي لَمِنْ أَكْثَرِ الْأَنْصَارِ مَالًا وَحَدَّثَتْنِي ابْنَتِي أُمَيْنَةُ أَنَّهُ دُفِنَ لِصُلْبِي مَقْدَمَ حَجَّاجٍ الْبَصْرَةَ بِضْعٌ وَعِشْرُونَ وَمِائَةٌ

> Thus I am one of the richest among the Ansaar and my daughter Umaina told me that when A-Hajjaj came to Basra, more than 120 of my offspring had been buried
>
> [Sahih Bukhari, Vol 3, The Book of *As-Saum* (Fasting) Chapter 61, Page 125, Hadith Number 1982]

This is the blessed outcome of the blessed supplication of the Holy Prophet Muhammad ﷺ. Hazrath Anas ؓ's trees and vineyards gave fruit every year. It is recorded in books of history that he calculated his *Zakaat* daily and the Friday Prayer (*Jumu'ah salaah*) was comprised of the majority of his descendants. He died at the age of over one hundred years old. He was the last companion to die in Basra in the year 93 AH. He asked Thabit al-Bunani ؓ to place a blessed hair of the Holy Prophet Muhammad ﷺ under his tongue when he was buried. Ibn Sirin ؓ led his funeral prayer. This is proof that the blessed hair of the Holy Prophet Muhammad ﷺ was kept as a revered sacred relic.

Five branches of the *deen*

These are the origins of *Sufism* or *Tasawwuf* a vital aspect, in fact one-fifth of our *deen*. As recorded in both the collections of Bukhari and Muslim. In the hadith, related by Hazrath Umar ibn al-Khattab ؓ and Hazrath Abu Hurraira ؓ the entire *deen* is given in totality.

> One day while we were sitting with the Messenger of Allah ﷺ suddenly there appeared before us a man whose clothes were

exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down in front of the Holy Prophet ﷺ. He positioned his knees against the blessed knees of the Holy Prophet ﷺ and placing the palms of his hands on his thighs. He (the stranger) asked:

The following is the version in Bukhari[63] narrated by Abu Hurraira: ؓ

قَالَ فَأَخْبِرْنِي عَنِ الإِيْمَانِ

Inform me about *Imaan*.

The Holy Prophet Muhammad ﷺ answered:

الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَبِلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ

It is to believe in Allah ﷻ, His angels, (the meeting with Him); His messengers, and to believe in resurrection.

يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الإِسْلَامِ

O Muhammad, tell me what is Islam?

The Messenger of Allah ﷻ replied:

الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ

Islam is to testify that there is none worthy of worship but Allah ﷻ and not to commit to anyone but Him (and Muhammad His Messenger, His manifest representative) and commit shirk (like those that have committed to the Monarchies in the absence of the Caliphate); to establish (and perform) the prayers, to pay the Zakaat, to fast in Ramadan.

He (the stranger) asked:

فَأَخْبِرْنِي عَنِ الإِحْسَانِ

Tell me about Ihsaan.

Blessing of serving the Holy Prophet ﷺ and his Household

The Holy Prophet Muhammad ﷺ answered:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"It is to worship Allah ﷻ as though you are seeing Him, and if you are not able to achieve this condition then know certainly He sees you".

He (the stranger) then asked:

فَأَخْبِرْنِي عَنِ السَّاعَةِ

Then tell me about the Hour (*Qiyaamah*)

The Holy Prophet Muhammad ﷺ answered:

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنْ السَّائِلِ

The one questioning knows that he does not possess more knowledge about this than the one being questioned' (meaning: '**you know as well as I do that we cannot disclose this to those present**).

وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا

But I will inform you about its signs

إِذَا وَلَدَتْ الْأَمَةُ رَبَّهَا

When a slave gives birth to her master/mistress

فَقَالَ هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ

The Holy Prophet Muhammad ﷺ then said:

'That stranger was Gabriel (Jibril ﷺ) who came to teach the people their religion'

قَالَ أَبُو عَبْدِ اللَّهِ جَعَلَ ذَلِك كُلَّهُ مِنْ الْإِيمَانِ

Abu Abdaullah ﷺ said that the Holy Prophet Muhammad ﷺ) considered all that as a path of faith.

The Hadith in Sahih Muslim[64] is exactly the same except that the question of Islam is asked before the question on *Imaan*.

The Holy Prophet Muhammad ﷺ informed them about another sign.

وَأَنْ تَرَي الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ

And that you will see the barefooted, naked, destitute shepherds (herdsmen) competing in constructing high buildings."

قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ

He (the stranger) then left and I stayed for a time. Then the Holy Prophet ﷺ asked me:
'O Umar, do you know who the questioner was?'

قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ

I replied: "Allah ﷻ and His messenger know best".
The Holy Prophet ﷺ said:

فَإِنَّهُ جِبْرِيْلُ أَتَاكُمْ يُعَلِّمُكُمْ **دِيْنَكُمْ**

"He was Gabriel (Jibra'eel), who came to you to teach you your religion (deen)"

There are many ways of understanding the same thing but they must be within the rightly guided boundaries of the people who have *al-firasat al-imaniyya*[65]. The Holy Prophet Muhammad ﷺ said:

اِتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُوْرِ اللهِ

Beware the penetrating, intuitive, insight of a Mu'min, for he sees with the light of Allah ﷻ [66]

So according to Sahih Bukhari and Muslim the above constitutes the entire way of life of submission to Allah ﷻ (*deen*). The Holy Qur'aan instructs us in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة in verse 208:

يَا أَيُّهَا الَّذِينَ آمَنُواْ ادْخُلُواْ فِي السِّلْمِ كَآفَّةً

Blessing of serving the Holy Prophet ﷺ and his Household

O you who are firmly committed to Allah ﷻ! Enter into a state of peacefulness with Allah ﷻ (Islam) wholly.

Further the Holy Qur'aan describes the true Intimates of Allah ﷻ (*Awliya*) in the 10th Sura, *Yunus* (Jonah), يُوْنُس in verse 62:

أَلاَ إِنَّ أَوْلِيَاءَ اللّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Beware! Verily, the Intimates of Allah ﷻ have nothing to fear, nor will they grieve

Those who 'have truly committed to Allah ﷻ' (الَّذِينَ آمَنُواْ) and thus reached his proximity (أَوْلِيَاءَ اللّه) naturally should 'have nothing to fear, nor anxiety' (لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ) for they have been admitted into a condition of safety and sanctuary provided by Allah ﷻ ادْخُلُواْ فِي السِّلْمِ كَآفَّةً. This condition residing in an Intimate of Allah ﷻ's (*Awliya*) heart should be transferred into his followers (*mureeds*) that he guides, putting them into a condition that Allah ﷻ's power overrides all competing worldly powers even if they presumptuously call themselves 'superpowers'. When Muslims enter into a state of peacefulness with Allah ﷻ (Islam) entirely they have nothing to fear, but when 'so-called' spiritual guides only teach part of the *deen*, choosing the perks that suit them, and not in its entirety as defined by the Holy Prophet Muhammad ﷺ in the Hadith of Bukhari and Muslim quoted above then Muslims have everything to fear because they have *not* been guided into a dynamic condition of peacefulness with Allah ﷻ (Islam) wholly ادْخُلُواْ فِي السِّلْمِ كَآفَّةً. This condition of peace with Allah ﷻ is judged by the behaviour and ideological pattern of 'so-called guides' when in the dress of piety they court the 'materially rich' and neglect the 'spiritually rich', thus they have adopted materialism as their 'undeclared religion'. They are blind or choose to be oblivious of the reality that Islam has been thrust into an 'age of slavery' by a Zionist/ Capitalist alliance, the modern day model of Yazid. They will ceremoniously display love for the Martyrs of Karbala in Muharram but have lost their vision. They are people who have consciously or unconsciously, joined the ranks of those enemies of Islam who are waging a war on Islam and Muslims around the world. They and their disciples are unaware that they have become instruments in the hands of those who dismantled the political system of Islam by closing down the Caliphate on the 3 March 1924 CE/27 Rajab

1342. Allah ﷻ speaks of them in the Holy Qur'aan, which has been mistranslated by most modern translators even Yusuf Ali and many modern *Ulama*. Allah ﷻ speaks in the 5th Sura, ***al-Ma'idah*** الْمَآئِدَة (the Table spread) in verse 51(some versions verse 54) of the Holy Qur'aan and where Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُواْ

O You! Who are divinely committed to Allah ﷻ

لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَارَى أَوْلِيَاء

Do not take Jews and Christians as your friends and allies

Is Allah ﷻ speaking about all Jews and all Christians or is He speaking about some Jews and some Christians? The Holy Qur'aan answers that question. There are many verses of the Holy Qur'aan which commit us to establish fraternal relations with Jews and Christians. A Muslim man can even marry a Christian or Jewish woman for the Holy Qur'aan permits that (Sura 5: Verse 5). We should hold no enmity for all Jewish people for they are the children of Prophets, the children of Jacob (Yacub ﷺ). Many Jews themselves condemn Zionism, the 'illegitimate State of Israel' and condemn the oppression that they see with their own eyes. So very clearly this verse of the Holy Qur'aan is speaking of some Jews and some Christians and not all Jews and all Christians. So which Jews and which Christians with whom it is prohibited for us to maintain friendly ties with; to establish alliance with? The verse goes on to answer that question:

لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَارَى أَوْلِيَاء بَعْضُهُمْ أَوْلِيَاء بَعْضٍ

This means; and read with methodical carefulness!

Do not take **such Jews and such Christians** as your friends and allies **who (later) become friends and allies of each other**

The Lord of the Heavens and the Earth is speaking!

وَمَن يَتَوَلَّهُم مِّنكُمْ

Whosoever amongst you joins this alliance...

Blessing of serving the Holy Prophet ﷺ and his Household

Whether you be a carpenter, taxi-driver, *Alim* عالِم, Sufi Shaykh or whatever; it doesn't matter. Whosoever amongst you establishes friendly relations or alliance with **such Jews and Christians,** who form an 'unholy alliance' in the name of religion, will no longer be part of the Muslim World. 'You have now joined them, you're part of them; not us. When you die and the angel comes to take your soul at that time you will have it confirmed that you're not a Muslim:

وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ

You that turns to them (for friendship and protection) **is of them**

إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ

Surely Allah ﷻ does not provide guidance for a people who commit such an atrocious act of evil and wrongdoing

So that Sufi Shaykh about whom Allah ﷻ has clearly said…

Surely Allah ﷻ does not provide guidance for a people who commit such an atrocious act of evil and wrongdoing

…can never guide others; when they themselves have been cut-off from guidance by Allah ﷻ; for you can only give what you have. The Sufis say:

Cursed is that Sufi who sits at the door of the (materially) rich man
Blessed is that (materially) rich man who sits at the door of a *faqir* (Sufi who adopts voluntary poverty)

Metaphorical language

Maulana Jalal ad-Din Muhammad Rumi جلال‌الدین محمد رومی [67] is a classical Sufi and poet. Sufis use metaphorical and highly subjective terms, which most of the time mislead a translator or interpreter. They use ambiguous language because they speak about divine wisdom that exists beyond this physical time and space. They pass through the language of the tongue onto the muted language of heart. Rumi also wrote his *Masnavi-I Ma'navi* or Mathnavi مثنوی معنوی meaning 'Rhyming Couplets of Profound Spiritual Meaning'[68] in a language that can be grasped by an accomplished Sufi. Maulana Rumi ؓ actually addressed the elite while his contemporary Hazrath Yunus Emre ؓ wrote for the masses. There are many more

legends and anecdotes about his life. One story describes the encounter of Mevlana Rumi ؓ and Hazrath Yunus Emre ؓ about which Emre ؓ wrote;

Mevlana Hudavendigar bize nazar kilali
Onun gorklu nazari gonlumuz aynasidir
Since I saw Mevlana,
His magnificent vision is the mirror of our hearts

Hazrath Yunus Emre ؓ explicitly mentions attending a gathering of Mevlana in his poetry. Hazrath Yunus Emre ؓ respectfully criticizes Mevlana ؓ for the bulk of the *Mathnavi* and states that he would have expressed the entire book in the following two lines:

Ete kemige burundum
Yunus oluban gorundum
I took shape in flesh and bones,
And came into sight as Yunus

The story also mentions that Mevlana admitted that he would not have written this such a long work if he were able to make such condensed statements. One legend says that paying tribute to Hazrath Yunus Emre ؓ, Mevlana stated:

Manevi konaklarin hangisine vardiysam, bir Turkmen kocasinin izini onumde buldum, onu gecemedim
Whenever I arrived at a new spiritual height, there I found the footsteps left by that Turkish *Sufi* and I could never surpass him

These legends about encounters with Mevlana, one of the greatest Sufis of all times demonstrate how important Hazrath Yunus ؓ was in the eyes of the Anatolian people.

Hazrath Abdur Rahman Jaami[69] ؓ described the Mathnavi as being an indirect commentary of the Holy Qur'aan. Qur'aanic commentaries differ from person to person and from language to language. Allah ﷻ says in the 94th Sura, *ash-Sharh* (the Opening up) الشَّرْح / الْإِنْشِرَاح in verse 1:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

This verse is translated differently by translators.

[Shakir] Have We not expanded for you your breast,

Blessing of serving the Holy Prophet ﷺ and his Household

[Pickthal] Have We not caused thy bosom to dilate,
[Yusuf Ali] Have We not expanded thee thy breast?

Some words in Arabic carry such depth of meaning that they cannot be translated and only a master in the language can even approximate the meaning. The integrity of the Holy Qur'aan, and keep in mind that it is only the Arabic text, the uncreated words of Allah ﷻ which is the Holy Qur'aan, has been preserved by Allah ﷻ as mentioned in the 15th Sura, *al-Hijr* (the Rocky tract) الْحِجْر in verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Behold, it is We alone have bestowed from on high, this consciousness zikr or remembrance; (the Qur'aan), and surely it is We alone who shall truly guard it (from all corruption).

Allah ﷻ has preserved the Holy Qur'aan but no *Tafsir* تفسير, tafsir, (interpretation)[70] or translation can claim to be safeguarded from human error and subjective limitation.

Comprehension beyond intellect

When the 'spiritual heart' or *qalb*[71] قلب, which is the nucleus of the soul, come alive, through the grace of Allah ﷻ, transmitting a spiritual energy down an unbroken chain from the Holy Prophet Muhammad ﷺ, or a *Shajrah*, then we would be able to understand and comprehend what the intellect, rationality and external observation could not understand. When the 'eye of the spiritual heart' is enabled, then we will be able to perceive 'reality' amidst 'illusion'. Allah ﷻ says in the 22nd Sura, *al-Hajj* (the Pilgrimage) الْحَجّ, in Verse 46:

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ

Truly, it's not these eyes (the physical eye) which are blind

وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

What is blind is the heart, which is inside the chest or (sadr) صَدْر

Let us analyze what *sadr* صَدْر means? Keeping in mind the 94th Sura, *ash-Sharh* (the Opening up) الشَّرْح / الْإِنْشِرَاح in verse 1:

أَلَمْ نَشْرَحْ لَكَ **صَدْرَكَ**

When Musa ﷺ prayed to Allah ﷻ as mentioned in the 20th Sura, *Taha* طه: Verse 25:

رَبِّ اشْرَحْ لِي صَدْرِي

Musa (Moses) prayed: 'O my Lord, expand my (sadr صَدْر) for me'

In the Urdu language '*sadre mehfil*' or in Arabic the '*sadre majlis*' is the centre of the gathering or meeting; the 'central controlling person' or 'chair-person'. So the centre of perception of the human being is the (*sadr* صَدْر). So now we can understand the 94th Sura, *ash-Sharh* (the Opening up) الشَّرْح / الْإِنْشِرَاح in verse 1:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Did we not expand your perception?

This is Islamic Spirituality. There is a certain *tehzeeb*, which is a beautiful word which implies a polishing of the soul that goes with knowledge. The scholar you study with is breaking away ignorance because knowledge is already in the soul and what the teacher does is sculpting what is already in the soul. The word education comes from the Latin *e-ducere* meaning 'to lead out of' or 'to bring out of'. عَلَّمَ الْإِنسَانَ (Sura 92, al-Alaq, verse 5) means Allah ﷻ has already imprinted in the human being knowledge. Therefore knowledge in reality is recollection. It's actually memory. Therefore the Holy Qur'aan is called *dhikr*, 'the remembrance'- because what you are doing is remembering what was already put in you. But, if your heart is so encrusted, there's blockage then you are unable to recollect. [Read more on this in my book Attack on the Spiritual Heart of Islam'] Rumi himself has explained it beautifully when he says:

Aql do aqlast avval maksabi; keh dar âmuzi cho dar maktab sabi

Blessing of serving the Holy Prophet ﷺ and his Household

Az ketâb o ustâd o fekr o zekr; az ma`âni vaz `olum-e khub o bekr
Aql-e to afzun shavad bar digarân; lik to bâshi ze hefz-e ân gerân
Lawh-e hâfez bâshi andar dur o gasht; lawh-e mahfuz ust ku zin dar gozasht
`Aql-e digar bakhshesh-e Yazdân bovad; cheshmeh-ye ân dar miyân-e jân bovad
Chon ze sineh âb-e dânesh jush kard; nah shavad gandeh nah dirineh nah zard
Var rah-e nab`esh bovad basteh cheh ghamm; ku hami jushad ze khâneh dam be-dam
`Aql-e tahsili mesâl-e jui-hâ; kân ravad dar khâneh az kui-hâ
Râh-e âbesh basteh shod shod bi navâ; az darun-e khvishetan ju cheshmeh-râ

[Mathnavi IV:1960-1968 transliteration courtesy of Yahyá Monastra]

There are two kinds of intelligence: one acquired, as a child in school memorizes facts and concepts from books and from what the teacher says; collecting information from the traditional sciences as well as from the new sciences.
With such intelligence you rise in the world. You get ranked ahead or behind others in regard to your competence in retaining information. You stroll with this intelligence in and out of fields of knowledge, getting always more marks on your preserving tablets.
There is another kind of tablet, one already completed and preserved inside you.
A spring overflowing its springbox! Freshness in the center of the chest! This other intelligence does not turn yellow or stagnate. It's fluid, and it doesn't move from outside to inside through the conduits of plumbing-learning.
This second knowing is a fountainhead from within you, moving out.

[Version by Coleman Barks; "The Essential Rumi"; Harper SanFrancisco, 1995]

The accomplished Sabri, Hazrath Shahidullah Faridi Chishti Sabri ؓ, a Sufi of the modern era said:

> Spiritual specialists are few by the nature of things, so also the number of the pupils who shape their lives in close conformity

> to those of their masters is also very small. These selected followers are those who, having the inner call, are later charged with the duty of carrying on the work of teaching and exhortation in a new generation. But the majority of those who visit these inheritors of the more inward traditions of Islam are those who, while engaged in their daily vocations, wish to refresh themselves from the toils of the world at the pure springs of sincerity and devotion which they find so abundant with the Sufis. It is here that we see the influence of the Sufis working and giving new life to the whole wide land of the community. The ordinary men and women who spend a part of their time with the Sufis acquire some measure of inspiration for their spiritual and moral betterment, and to this measure their whole lives are affected. It is the spiritual orientation and the moral attitude which constitute the fountain-head of human thought, and so of human action.

Knowledge is possible, but it does not only come learned by the brain, it also comes revealed to the heart. Remember that in addition to knowledge externally derived, it is also internally, intuitively, spiritually acquired.

SIGNS OF THE END OF DAYS

A Slave Woman gives Birth to her Mistress

Let's return to the sign of the End of Days as prophesised by the Holy Prophet Muhammad ﷺ:

إِذَا وَلَدَتْ الْأَمَةُ رَبَّهَا

When a slave gives birth to her master/mistress

How can a slave woman give birth to her mistress? The only one who will be able to see that sign of Allah ﷻ a major sign of the Last Day - is not the one who has a PhD from a University but is internally blind. It is the one who sees with two eyes, who has knowledge externally acquired and internally actualised. This is the most learned of all men. When Musa ﷺ asked Allah ﷻ where he could meet such a man? Allah ﷻ directed him to 'the meeting place of the two oceans', as mentioned in the 18th Sura, *al-Kahf* (the Cave) الْكَهْف in Verse 60:

مَجْمَعَ الْبَحْرَيْنِ

The meeting point of the two oceans

If one is able to penetrate the symbolism in this verse; then one would be blessed to know that the two oceans are the ocean of knowledge externally acquired and the ocean of knowledge internally bestowed and actualised. When these two oceans of knowledge combine together in one human being, harmoniously, are integrated together, we have the most learned amongst men. The true Spiritual Guide! If one studies this very important chapter of the Holy Qur'aan then we will find another sign as to where the meeting of the 'two oceans' can be located. It is where a 'dead fish' comes to life. So the most learned amongst men is that being who can bring a 'dead heart' back to life.

It is for the particular reason, that those who are not accomplished Sufi's fail to understand even the first eighteen verses of Rumi's Mathnavi properly. As Rumi says in his sixth verse:

هر کسی از ظن خود شد یار من از درون من نجست اسرار من

Har kasi az zann-e khvod shod yâr-e man; az darun-e man na-
jost asrâr-e man
Everyone became my friend according to his faculty of
conception; but a few sought for my real inner secrets

In the first line of Rumi's Mathnavi he teaches the idea that the Divine is within us by using the analogy of *Nay* (Reed Flute).

بشنو این نی چون شکایت می کند از جدائیها حکایت می کند

Be-shenaw az nay chon hekâyat mi konad; az jodâyi-hâ shekâyat
mi konad
Listen to this flute, while it's complaining,
The story of separation it's explaining.

The flute is the body of man and the breath blown into it is the breath of God (the essential being) as Allah ﷻ says in the Holy Qur'aan in the 32nd Sura *as-Sajda* (Prostration) السَّجْدَة in verse 9:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ

He shaped him and blew into him from His spirit.

Those who are spiritual guides or *murshids* should be teaching the entire religion (*deen*). Therefore Allah ﷻ says in Sura *Nahl* (the Bee) النَّحْل. The very name of the Sura has a depth of Divine meaning. The bee produces honey, it is sweet and wax to make candles is obtained from it. So Allah ﷻ is telling us in this verse that to 'cure our hearts' give us 'sweetness of faith' and 'light in our hearts'.]

فَاسْأَلُواْ أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ تَعْلَمُونَ

Ask the people of remembrance (zikr) if you don't know

Dhikr means to be conscious of Allah and *ahl* refers to those who are always conscious of Allah ﷻ, nothing makes them heedless of Allah ﷻ as asserted in the 24th Sura *an-Nur* (the Light) النُّوْر in verse37.

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ
وَإِيتَاءِ الزَّكَاةِ

Men whom neither merchandise nor selling diverts from the remembrance of Allah ﷻ and the keeping up of prayer and the giving of poor-rate…

Those who should be consulted are 'the people of remembrance' (*zikr*), 'people of Qur'aanic exegesis' (*tadabbur* or *tafsir*), 'people of deep spiritual reflection' (*tafakkur*). We should not simplistically take things at face value but we should deeply reflect over things. Muslims should be people of 'constructive wisdom'أُوْلِي الْأَلْبَابِ. Somebody of *lubb*[72] (innermost consciousness) goes past the *kishra* or 'outward shell'; which is also important since we should not belittle in anyway the outward meanings of Islam.

So in this hadith he said:

أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا

You will see the female servant give birth to her mistress (and in a *riwayah*-her master- but the stronger, *riwayah* being her mistress)

It has been interpreted in different ways. If we look at the most outward meaning which has been interpreted by al-`Izz ibn `Abd al-Salam al-Sulami[73] (d. 660) and others as, 'there will be great social confusion'. In other words the natural order would be turned upside down. In the natural order of things; the أَمَةُ *a'mma*, who is the servant would obey the mistress and do what the mistress tells her. So when the mistress is being commanded by her servant it means things have been turned upside down and this is a sign that the social order goes into chaos. The *Ulama* traditionally said about this hadith that it is a sign that:

'Children would become rebellious against their parents'

This is a sign of the end of time. The Holy Prophet Muhammad ﷺ said that the children would command their parents having no respect or reverence for them. This is an extremely dangerous sign. The Holy Prophet ﷺ also said that:

The child would not inherit the father

One of the meanings of that, and Allah ﷻ knows best, is the inheritance of the prophets (*ambiya*). The inheritance of the prophets (*ambiya*) is

knowledge. What happens is that the children will not take the knowledge. Therefore one sees particularly in this age that many of the greatest *Ulama* and *Shuyuuk* whose children didn't take any of their knowledge and they literally have no knowledge from their fathers who were scholars, remaining ignorant. Traditionally all of the children of scholars were scholars though not always. Imam Maalik ﷺ's[74] , son Yahya was not a scholar. He did not have the ability, whereas his daughter Fatimah was a great scholar, who used to correct the people from behind a door, by knocking, if a student learning the *Al-Muwatta*[75] الموطأ *from* the Imam would err and he would not pick up the error due to being pre-occupied. The Imam had such confidence in her learning that he would ask the student to repeat the section. She was a narrator (*raawiyah*) of the *Muwatta*. When he used to see his son Yahya he used to say to his companions:

> Glory to Allah ﷻ! Who didn't make this knowledge
> something that you genetically inherited.

Another lesson that we can take from this hadith is if we look at the word أَمَةُ *a'mma* which is a very positive word. The female is called *Ama'tullah* (Servant of God) like the male is called *Abdullah* (Servant of God). If the أَمَةُ *a'mma* is a servile creature then the رَبَّ (*rabba*) is the one who is the Master. The idea of 'the mistress giving birth to the master'! If we look at the Arabic words for civilization (*hadara*), for 'house/abode of Islam' *Dar al-Islam*
دار الإسلام, for *ma'rifa* etc.; Most of these words are feminine in nature. The word for civilization which is *Ummah* أمة is a feminine word.

Muslim *Ummah* أمة gave birth to Europe

In modern history which begins with the Renaissance[76] is that the Muslim *Ummah* أمة gave birth to Europe, quite literally because Europe was a completely hopeless, servile, ignorant society that had no knowledge whatsoever and through the knowledge that was transmitted by the Muslims; the Muslims literally gave birth to a civilization that becomes the master of the Muslims. In other words it's the Muslims who empowered Europeans and secondarily Americans to literally become the Masters of the Islamic *Ummah* أمة and we are living in an age where the أَمَةُ

a'mma of Allah ﷻ, which was the "civilization in servitude to Allah ﷻ" is now the slave of this arrogant and proud European civilization, which has no submission to the Authority of Allah ﷻ and is in fact in absolute and utter rebellion to the traditions of the Prophets; and extraordinarily enough they have divorced themselves entirely from their own Christian tradition. They mock their own prophets on their television programs their comedians make fun of the great prophets. The Muslims revere all revealed books including the Torah and the Gospels. Many people are unaware that when Imam Khomeini passed his famous *fatwa* about Salman Rushdie he also passed a *fatwa* against the Greek writer, Nikos Kazantzakis, who wrote, 'The Last Temptation of Christ' condemning him but that was conveniently left out of the news.

This is the type of environment in which we are in. Literally Islam gave birth to a civilization that took over and has superseded the Islamic Civilization and treats it like some dismal servant that it orders about. In nearly all Muslim countries you see the pathetic state of Muslims enslaved by these people. The masses of Muslims, are in hopeless servitude to the masters in the Pentagon[77] , in Langley[78] in Washington D.C.; in London; in Paris and in Tokyo. This is the pathetic condition of the *Ummah* أمة. So we literally see where this *Ummah* أمة has now become a أَمَةٌ *a'mma* of the Western Civilization.

Womb Hire

Many meanings may be extracted from this hadith. One of them is that now you have rich women in this so-called 'first world' (they call their world, the 'first world' and they have derogatorily termed people in other places the 'third world') literally hire the 'wombs' of poor people in Philippines, South America and in India. They literally rent the wombs because they don't want to bother having a child. They don't want to get their stomachs wrinkled. This is happening in our day and age. There is a group of people called the 'fourth world '. The World Bank actually, doesn't stop with the 'third world '; they have identified another world called the 'fourth world'. They are the Nomadic illiterate people. These are the most oppressed people on earth. The next 'most oppressed' people are the 'semi-literate'. So the womb of the poor woman is hired to produce a child and twenty years down the line that child hires the same

woman to work for her, unaware that she has hired her 'biological mother'. So literally the 'slave girl' gave birth to her 'mistress'.

The Bare-footed Shepherds building high-rise buildings

Today in the world, the vast majority of people are illiterate. They have no access to power and are disenfranchised. The message of Islam is to elevate such people by raising them up to the levels of understanding. To empower them, so that they may begin to see the tyranny and oppression that they exist in and not simply be deaf, dumb and blind to that situation.

The Holy Prophet Muhammad ﷺ also said:

وَأَنْ تَرَي الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ

You will see the bare-footed, destitute
رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ, the shepherds; compete with one
another in building exalted buildings

This again can be taken at many levels:

One of them is if we look at the word بُنْيَانِ (*bunyaan*) used in this hadith. The idea of بُنْيَانِ (*bunyaan*) in the Holy Qur'aan is the ideology, or concept of thought. These people competing with one another in creating better ways of ruling ones society and things like this. They have theorists, including 'so-called Muslims' who write whole books on what civilization should be and what rules they should adhere to without any reference to Holy Qur'aan or even their own traditions. The meaning of the hadith is clear that the Bedouin of the Arabian Peninsula who literally forty years ago were barefoot, destitute and naked. During the Great Depression[79] some of them had to make clothes from the palm leaves, to cover their nakedness, due to the difficulty in acquiring cotton in that time. We now see them competing with each other in building large buildings in Dubai and surrounding areas. We are witnessing something that the Sahaba believed in with *Imaan*. This is a sign that the Holy Prophet Muhammad

ﷺ prophesized would happen towards the end of time. يَتَطَاوَلُونَ فِي الْبُنْيَانِ (compete with one another in building exalted buildings) was explained by Imam Raghib Isfahani راغب اصفهانی[80] d 502 AH (1108-1109) as to build by degrees and then break down and rebuild again. This is something unique to the twentieth century where we see huge buildings destroyed and flattened in order to build a new bigger and larger building. This is happening everywhere in our time. The fifth element mentioned in this hadith is the signs of the end of time, and when the hadith finishes, Hazrath Umar ؓ says the Holy Prophet ﷺ waited for some time and then asked, 'Do you know who the person was?' and then he ﷺ said:

فَإِنَّهُ جِبْرِيْلُ أَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ

That was Jibra'eel ؑ, who came in order to teach you your *deen*

So *Islam, Imaan, Ihsaan*, the 'last age' and the 'signs of the last age' constitutes the *deen* of Islam. The Sahaba waited for the signs to manifest. Hudhaifa bin Yamama ؓ is one of the great scholars of the 'signs of the end of time'. So amongst the Sahaba they had specialists in this knowledge. It is a knowledge that constitutes *deen*. Many Muslims neglect this aspect of the *deen* which in itself is a sign of the end of time because the Holy Prophet Muhammad ﷺ said in *Majma' al-Zawa'id wa Manba' al-Fawa'id*[81]

The Dajjal will not appear until the people become negligent in talking about him, and until the Imams abandon talking about him on the pulpits.

The Christian tradition has some understanding of the 'Last hour' and they speak at great length about it. The odd thing about it is that they only have about five signs in their book. We literally have hundreds.

Salaah has become Ritual Gymnastics

Hazrath Ali ؓ was asked about the signs and he mentioned about seventy signs[82]. From amongst them he said:

People will stop offering prayers

This literally means, the *salaah* would become dead, lifeless, and routine; and also many would leave it. Everyday, throughout the word, through

the means of the televised live prayer, we see the Imams of Haram praying:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You do we conform unto and You do we ask for help

Is this not hypocrisy that they make this pledge to Allah ﷻ in every *salaah* and when they need political, economic or military help they turn to the American Zionist/Capitalist alliance. This demonstrates the abandonment of the true meaning of *salaah*. In the 5th Sura *al-Ma'idah* (the Table spread) الْمَائِدَة in Verse 55; Allah ﷻ says:

إِنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواْ الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your friends and protectors are Allah ﷻ, His Messenger ﷺ, and the Believers, those who establish regular prayers and regular charity, and they bow down humbly.

If we can seek help from the believers empowered by Allah ﷻ, why can't we seek help from the Holy Prophet Muhammad ﷺ and his *ahl al-Bayt* who have been illuminated by Allah ﷻ and are a conduit to His help and protective friendship (*wilaya*)?

In the Islamic tradition leaving the prayer did not happen. It is a modern phenomenon in which there are Muslims worldwide who have left the prayer. This is extraordinary because the Holy Prophet Muhammad ﷺ said in the *Musnad* (a colossal hadith encyclopaedia) of Imam Ahmad[83]:

What's binding between you and me is the prayer. Whoever leaves the prayer has entered into kufr

Usually that's interpreted as *kufraanin ni'mah* and it doesn't make them non-Muslim unless they leave it out of not believing in it. But Ahmad bin Hamnbal ؓ was of the opinion that those who didn't pray were *kaafir*. There is some strength in his position although the other three Imams of *Fiqh* were opposed to that position and said that the person is *Muslim a'asi* and should be buried with the Muslims. But if one looks at the

hadith in the *Muwatta* of Imam Maalik رضي الله عنه[84], the Holy Prophet Muhammad ﷺ said he will recognise his *Ummah* أمة by the (*azhaar al-wudhu*) 'light of wudhu'. That's how he will intercede for us. If we are not doing *wudhu* how are you going to get the light?

THE CONFLICT BETWEEN PHILOSOPHIES OF LIFE

Glorious Foundations

The Islamic community started its journey through history in the most glorious manner. In the field of politics it was confronted by the very powerful Roman **Byzantine** Empire in the Northwest and by the powerful **Persian** Empire in the Northeast and it appeared as if every political force in the world was arrayed against the advancing tide of Islam. They wanted to hold it in check and consequently the clash came, but in that clash these big empires were blown to pieces in a very short period of time. It was not actually the conflict between political groups; it was actually **the conflict between philosophies of life**. The philosophy of life, which Islam had given, was a dynamic and vibrant philosophy that infused a spirit and a force into its followers, to an extent and in a manner where it was impossible for the adversaries of Islam to face the challenge. Islam was a challenge for the entire humanity 1400 years ago and remained a challenge for mankind in the seventh century of the Christian era. The Muslims became the pioneers in every walk of life; it was not only victories on the battlefield, but on every front. They became the teachers of every branch of knowledge for mankind. They became the embodiment of the highest moral standard, the personification of the highest spiritual values and they were respected, admired and feared by the entire world. They were respected for they took the lead in spiritualizing culture to such an extent that many countries and regions became 'Arabicised'; like North Africa. Islam came with such beauty that **the people began loving not only Islam but also even those who carried the message**. The tide of Islam when it crossed the North African regions, finally penetrated in its first trek into Europe, penetrated to Spain and there in Spain the Muslims built up a civilization that will remain the pride and envy of all the races, peoples and ideologies gone by. They arrived there, built up their culture and civilization started their universities, observatories and hospitals. They enforced town planning when Europe was sunk in darkness, in medieval barbarism. The Church in Europe fought against the forces of enlightenment. The most eminent

minds from all over Europe came and studied under the Muslims, whose glory they could not withstand and the foundations were laid for the Western Renaissance. Knowledge came to Europe through the Muslims thus the Church hated the Muslims.

Foundation of Modern Civilization

Christianity was built on the conflict between faith and reason. It based its philosophy on faith only. Thus the philosophy and scientific knowledge that evolved and followed was considered against the Church. As a reaction to this stance by the Church, an atheistic and material philosophy evolved. **This was the foundation of modern civilization i.e. atheistic and materialistic in the realm of belief; sensualistic and pleasure seeking in the domain of morality; exploitive in the field of economics and expedient in the political arena**. Thus the God-conscious are considered reactionary's whilst those that are not God-conscious or atheistic are considered to be progressive and modern. If you don't believe in morality you are modern, but if you believe in truth, goodness, moral integrity and chastity then you are outdated. If you don't conduct business within ethical principles you are prosperous.

The Challenge facing us

The Holy Qur'aan has commanded the Muslims to build our power to the utmost and keep it to the highest pitch to face all challenges. Allah ﷻ says in the 8th Sura, *al-Anfaal* الْأَنْفَال (Spoils of war) in verse 60

وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ
بِهِ عَدْوَّ اللّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لاَ تَعْلَمُونَهُمُ اللّهُ
يَعْلَمُهُمْ وَمَا تُنفِقُواْ مِن شَيْءٍ فِي سَبِيلِ اللّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ
لاَ تُظْلَمُونَ

Against them make ready your strength to the utmost of your power keep it to the highest pitch against them), including steeds of war, to strike terror into (the hearts of) the enemies of Allah ﷻ and your enemies, and others besides, whom ye may not know, but whom Allah ﷻ knows. Whatever ye shall spend

in the Cause of Allah ﷻ shall be repaid unto you, and ye shall not be treated unjustly.

The forces against us are gaining momentum daily. Thus we have to acquire knowledge in the fields that we have neglected. We have lost over power in the field of education, technology, commerce, economics and military might. The evolving of our personalities spiritually has been replaced by in fighting and hair-splitting. Our enemies could not have succeeded on the battlefield against us if we had not become what we have become at the beginning of the nineteenth century. Once we were politically floored the challenge became more magnified. Today we find ourselves at a loss as to how to balance ourselves. We need to change the direction of Islam as dispensed in this age of slavery. It is a Capitalist/Zionist/Saudi plot to give people the *sanitized cosmetic* version of Islam acceptable to the godless rulers of the world and obnoxious to those that see the reality that doesn't allow meddling in politics and economics. They want to produce a brand of Muslims who will never interfere in the systems of 'production' and 'consumption'.

Reclaim Knowledge

We need to reclaim knowledge that belongs to the Islamic Civilisation, which stems from the Holy Qur'aan and the Holy Prophet Muhammad ﷺ, through education not on the level of angry activism. Activism stems from a void, from anger, frustration, complaints because we are in a state of slavery. Activism should stem from understanding our legacy. No nation in the world would succeed if it abandons its history and heritage. One of the signs of the End of Times Imam Ali ibn Abi Talib رضي الله عنه reported, that the Holy Prophet Muhammad ﷺ said:

وَلَعَنَ آخِرُ هَذِهِ الأُمَّةِأَوَّلَهَا

The last (generation of this Ummah) curse the earlier (generation) [85]

[At-Tirmidhi, Vol 4, Chapters on *al-Fitan* Chapter 38, Page 263, Hadith Number 2210. Page 263, Hadith Number 2210]

This is what we are witnessing now. Islam is spreading in the wrong direction, with small exceptions in some communities and few individuals. We need to change that to bring the spirit of the authentic *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة , this great legacy of love and

reverence, that is almost disappearing in the Islamic World with the invasion of Western and Petro-Dollar sponsored institutions, faculties of *Shariah* etc. We need to spread the correct belief of *Islam*, *Imaan*, *Ihsaan*; awaiting the Hour and recognising its signs; the five in unison. This takes a lot of effort and sacrifice. We need to build not fight.

Beware who you take your *deen* from

The *Ulama* have given sound advice: Muhammad ibn Hajj *al-Abdari al-Fasi*[86] ﷺ (C.E. 1258 – 1336) says in his book, *Madkhal Ash-Shara Ash-Shareef Ala Al-Mathahib* (Introduction to Islamic Jurisprudence According to Schools of Thought) that Umar ibn al-'Aziz ﷺ said:

> Never give one whose heart is deviant access to your two ears,
> for surely you never know what may find fixity in you.

The moment you listen, the deviator has left some impression on you. A drop won't leave traces on a rock but if it continues dropping on the same spot it leaves an impression. All they need is for you to listen. Even Islamic Radio and Television Stations on popular media are there to brainwash you. So you feel that the 'right' is wrong because the minority is doing it and the 'wrong' is right because everyone is doing it. In most *Masaajid* today we find a way of prayer against the accepted way of the *Ahl as-Sunnah wa'l-Jama*'ah أهل السنة والجماعة. These situational ethics, which is in fact 'unethical' is very dangerous. Hazrath Ali ﷺ laid down a rule that can easily defeat the foundations of modern democracy:

> If you want to know the truth, then don't look at the number
> of people following. Establish the truth through its intellectual
> proof and then see who is practicing the truth

The Majority is not necessarily right

People abandon the four established *madhabs* way of praying because the see people praying in the *Salafi* way. Allah ﷻ says in the Holy Qur'aan in the 12th Sura, Yusuf (Joseph) يُوْسُف in verse 103:

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

> Yet no faith will **the majority** of mankind have, however
> ardently thou dost desire it.

This has been clarified in a sound Hadith in Sahih Bukhari in which the Holy Prophet Muhammad ﷺ says:

أَوَّلُ مَنْ يُدْعَى يَوْمَ الْقِيَامَةِ آدَمُ فَتَرَاءَى ذُرِّيَّتُهُ فَيُقَالُ هَذَا
أَبُوكُمْ آدَمُ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ فَيَقُولُ أَخْرِجْ بَعْثَ
جَهَنَّمَ مِنْ ذُرِّيَّتِكَ فَيَقُولُ يَا رَبِّ كَمْ أُخْرِجُ فَيَقُولُ أَخْرِجْ مِنْ
كُلِّ مِائَةٍ تِسْعَةً وَتِسْعِينَ فَقَالُوا يَا رَسُولَ اللَّهِ إِذَا أُخِذَ مِنَّا مِنْ
كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ فَمَاذَا يَبْقَى مِنَّا قَالَ إِنَّ أُمَّتِي فِي
الْأُمَمِ كَالشَّعَرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ

Narrated Abu Hurraira: The Holy Prophet ﷺ said, "The first man to be called on the Day of Resurrection will be Adam who will be shown his offspring, and it will be said to them, 'This is your father, Adam' Adam will say (responding to the call), '*Labbaik* and *Sa'daik*' Then Allah ﷻ will say (to Adam), 'Take out of your offspring, **the people of Hell**.' Adam will say, 'O Lord, how many should I take out?' Allah ﷻ will say, 'Take out **ninety-nine out of every hundred**." They (the Prophet's companions) said, "O Allah's Apostle! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?" He said, "**My followers in comparison to the other nations are like a white hair on a black ox.**" [87]

[Sahih Bukhari, Vol 8, The Book of *ar-Riqaaq* (Softening of the heart) Chapter 45, Page 287, Hadith Number 6529]

So we don't judge believers by the majority. We have to establish the truth. Therefore be with the truthful. Don't argue with fools. They are trained to present their erroneous belief which looks like authentic proof but it is void of any foundation. A layman will have doubt planted in his mind. They won't present this to our scholars hence they target the layman. It is also unfortunate that we have scholars in our fraternity who don't attempt to learn the local language. The secret of the Holy Prophet Muhammad ﷺ is that:

He spoke to every clan with their particular dialect

Conflict Between Philosophies of Life

The Holy Prophet ﷺ Knew All Languages

In this age where people mistranslate the word *ummi* as the Holy Prophet Muhammad ﷺ was 'illiterate' [I will deal with this comprehensively in my next book, *InshaAllah*] the classical *Ulama* have presented proof that the Holy Prophet Muhammad ﷺ knew all languages. Allah ﷻ says in the Holy Qur'aan in the 14th Sura *Ibrahim* (Abraham) إِبْرَاهِيْم in verse 4:

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ

And We have not sent any Messenger but with the language of his people

There are also authentic hadith to prove this. In Sahih Bukhari it is recorded:

أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَبِي وَعَلَيَّ قَمِيصٌ أَصْفَرُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَنَهْ سَنَهْ قَالَ عَبْدُ اللَّهِ وَهِيَ بِالْحَبَشِيَّةِ حَسَنَةٌ قَالَتْ فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النُّبُوَّةِ فَزَبَرَنِي أَبِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْهَا ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْلِي وَأَخْلِفِي ثُمَّ أَبْلِي وَأَخْلِفِي ثُمَّ أَبْلِي وَأَخْلِفِي قَالَ عَبْدُ اللَّهِ فَبَقِيَتْ حَتَّى ذَكَرَ

Narrated Umm Khalid: (the daughter of Khalid bin Said) I went to Allah's Messenger ﷺ with my father and I was wearing a yellow shirt. Allah's Messenger ﷺ said, "*Sanah*, *Sanah*!" (Abdullah, the narrator, said that '*Sanah*' meant 'good' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Holy Prophet ﷺ's shoulders) and my father rebuked me harshly for that. Allah's Messenger ﷺ said. "Leave her," and then Allah's Messenger ﷺ (invoked Allah ﷻ to grant me a long life) by saying (thrice), "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out." (The narrator adds, "It is said that

> she lived for a long period, wearing that (yellow) dress till its colour became dark because of long wear.") [88]
>
> [Sahih Bukhari, Vol 4, The Book of *Jihad* Chapter 188, Page 190, Hadith Number 3071]

This is proof that the Holy Prophet Muhammad ﷺ knew all languages. Hazrath Umm Khalid ؓ was born in Africa. Her father Khalid bin Saeed ؓ is credited with recording the first revelation. Her mother was Umaimah bint Khalaf ibn As'ad ibn Khuzaimah ؓ. Khalid bin Saeed ؓ and his wife Umaimah bint Khalaf ؓ had migrated to Abyssinia. Umm Khalid ؓ, also called Amah, was born in Africa. She came to Arabia with her parents as a young child who only knew the Ethiopian language. She later married az-Zubayr ؓ. So the Holy Prophet Muhammad ﷺ spoke to the child in the language she knew.

It is sad to note that many foreigners who come to serve the *deen* don't attempt to learn the local language. Thus we have confused youth who don't know where to quench their thirst and an older generation that revere these scholars, more out of emotion, than ignorance. The proof that the local language can be learned is that foreigners who come to our shores to do business in the economic sphere learn the local languages, yet those that come into the religious fraternity don't. One has to be passionate if one sincerely wants to teach the *deen*.

The Spiritual Heartland of Islam

By handing over the Spiritual Heartland of Islam to the Saudi Dynasty, the Euro/Zionist alliance closed down the effective usage of our international parliament, the Hajj. The effort to kill the spiritual heart of Islam which were previously done through western writers, with an enmity against Islam, have today become a system that want to secularise us and make us God-less. The 'modern crusaders' are the Capitalist/Zionist/Euro alliances that fear if the impoverished masses of the world understand the Islamic economic system; they will join Islam in droves. However the Zionist/Capitalist greed will never allow meddling in politics and economics, as though to say:

> Do anything you like, but do not touch the systems of production and consumption

They have now created, with their Muslim allies modern ‘protestant’ Islamic institutes throughout the world to dish out their brand of Muslims which will never interfere in the systems of ‘production’ and ‘consumption’. The other strategy is that their sympathisers have formed their own Sufi Orders and changed the name of their propagation centres from *Markaz* to *Khanqah*.

Love the Holy Prophet ﷺ more than your self

There were *Sahaba* willing to die for the Holy Prophet Muhammad ﷺ. During the Battle of Uhad, Zubayr ibn Awwam ؓ was jumping to catch the arrows, whilst shielding the Holy Prophet ﷺ. He had seventy two wounds on that day. A man saw him change his shirt and saw his body covered with scar tissue. He asked Hazrath Zubayr ؓ:

What’s that from?

He replied:

The Battle of Uhad guarding the Messenger of Allah ﷺ.

The *Sahaba* didn’t do that because of some special training as bodyguards; or secret service or they had insurance policies. They did so because they loved the Holy Prophet ﷺ more than their own selves. The Holy Prophet ﷺ said:

لا يؤمن احدكم حتّى اكون احبّ إليه من والده ولده
والنّاس أجمعين

None of you can be a ‘possessor of true faith’ (*mu’min*) unless I become dearer to him than his parents, his offspring and in fact all human beings

Hazrath Ali ؓ, speaking on behalf of all the community of Sahaba in Madinah, is reported to have said:

The Holy Prophet is dearer to us than our wealth, our children, our fathers, our forefathers, our mothers and cool water at the time of severe thirst.

Hazrath Zaid Ibn Al-Duthna ؓ, was one of the citizens of Makkah, who was brought out of *Al-Haram* so that he would be killed, then Abu Sufyan told him (he was still polytheist):

> I ask you by Allah ﷻ, Zaid ...would you like Muhammad ﷺ to be here instead of you to kill him while you are among your family?

Hazrath Zaid Ibn Al-Duthna ؓ said:

> I swear by Allah ﷻ that I would not want Muhammad ﷺ wherever he is sitting now to be hurt by a thorn while I am sitting among my family ...

Abu Sufyan said:

> I have never seen someone loves Muhammad ﷺ as the companions of Muhammad ﷺ.

The Holy Prophet Muhammad ﷺ said:

أدبو أولادكم على ثلاثة خصال حب نبيكم وحب أهل بيته وعلى قراءة القرآن

> Imbue in your children three qualities. Love for your Holy Prophet ﷺ. **Love for his family** and recitation of the Holy Qur'aan.[89]

The only way to teach children love of Allah ﷻ and the Holy Prophet Muhammad ﷺ is if you yourself love Allah ﷻ and the Holy Prophet Muhammad ﷺ. If you don't have something you can't give it.

Arrogance

Hazrath Junayd ibn Muhammad Abu al-Qasim *al-Khazzaz al-Baghdadi*[90] (830-910 CE) ؓ the great jurist (*faqih*) and great Spiritual Master said:

> Before learning about God you got to empty your heart of arrogance

In the study of traditional science (in the modern *Dar al-Ulum* and institutes) they say that the most important thing is learning belief (*aqidah*), then law (*fiqh*). But, Imam Junaid ؓ said that the first thing that should be taught is what the signs of arrogance are and how to fight those signs in them. If the future leaders are not made aware of this it's a waste of time to teach them anything. Even if they have the information, they won't have the knowledge. There is a one who doesn't know much outward knowledge but his awareness of Allah ﷻ impacts his heart. This is very important because many of the Sahaba were not scholars but very

simple people who because their commitment (*Imaan*) was so strong and their knowledge of Allah ﷻ was so powerful, that they were *ulama* with deep knowledge of Allah ﷻ. They were not people of memorizing the whole Holy Qur'aan or knowing many hadith. The actual people that gave *fatwa* from the Sahaba were less than ten. This is a historical fact. The handful that gave *fatwa* didn't want to because they had that *taqwa* from Allah ﷻ. So I hope we don't envision that if you are not a scholar you are finished (*khalaas*). On the contrary there are very simple Muslims with such strong *imaan*, that they are in a much better condition than people who know many narrations (*riwayah*) and things like that and it doesn't benefit them.

Imam Maalik ﵁ said:

لَّيْسَل عِلْم كَثْرَةَ ال رِوَايَاة

Real knowledge, is not knowing many, many narrations (hadith and knowing all of the Holy Qur'aan and these things)

وَ إِنَّمَا هُوَ نُرٌ وَاجْاالله فِىْ قَلْبٌ مُؤْمِنْ

(The real knowledge) is a light that Allah ﷻ puts into the hearts of the *mu'mineen*

What is 'the wisdom اَلْحِكْمَةَ?

So the Holy Prophet Muhammad ﷺ came to purify and teach the book. Again the book is not enough therefore Allah ﷻ says وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ 'to teach them the book and wisdom'. What is 'the wisdom اَلْحِكْمَةَ? حِكْمَة is a wonderful word that has a huge semantic field in the Arabic language. One of the meanings of الحكيم is 'the wise one' or 'the doctor'. The doctor by his nature heals. So the *hakim* is the one who has *hikmah* and is able to heal. So the one who taught *the book* and *the hikmah* is one who not only knows how to read and understand the book but how to use the book as a healing curative reality. The *hakim* حِكْمَة knows how to take a sick and diseased society and to elevate and lift them into a state of health. Health is always preceded by a process of purification.

Disease in itself is a type of purification. Thus purification precedes the process of *the book* and *the wisdom*. الحكيم or 'the wisdom' is also 'the *hukm*' - the 'order' because one has to know how to apply the book in human societies. Also we get *ehkaam* which means 'to perfect' or 'do something in excellence'- which is related to the concept of '*ehsaan*'.

Healing the sick heart

When the dead heart or essential being comes alive or is healed, then the heart can understand what the intellect and reason could not understand. Allah ﷻ says in the Holy Qur'aan in the 22nd Sura, al-Hajj (the Pilgrimage) الْحَجّ, in Verse 46:

أَوْ آذَانٌ يَسْمَعُونَ بِهَا

When the heart comes alive, it can hear what otherwise could not be heard.

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ

Truly, it's not these (physical) eyes which are blind

وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

What is blind is the heart, which is inside the true centre of intuitive insight (*sadr*). [See my explanation of the word (sadr) in the chapter, Blessing of serving the Holy Prophet ﷺ's Household]

So the heart can see. In addition to this (physical) eye, we also have this (internal) eye. Spirituality is the path through which the spiritual heart is activated. When the spiritual heart comes alive, then it can see; and hear; and understand that which rationality can never penetrate. You know the physical eyes can't see unless there is light. Similarly the spiritual eye of the heart can't see without *Nur*. The source of light is Allah ﷻ but it is dispensed by the Holy Prophet Muhammad ﷺ and obtainable from those who possess it, down an unbroken chain of transmission (*Shajrah*).

THE HOLY PROPHET ﷺ LEADER UNPARALLELED

The Holy Prophet ﷺ was the religious teacher, spiritual guide, social reformer, commander in chief and political head. The four Caliphs that followed inherited this leadership in accordance with their capacity, for the Holy Prophet Muhammad ﷺ had every virtue *par- excellence*. The temporal power and spiritual leadership were cantered in the same personality. Everyone who came into contact with the Holy Prophet Muhammad ﷺ received a degree of spirituality and light (*nur*) from him, in accordance with their capacity. Allah ﷻ asked the Holy Prophet Muhammad ﷺ to proclaim in the 42nd Sura, *ash-Shura* (the Consultation) الشُّوْرٰى in verse 23.

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

Say: 'I do not ask for any recompense for this (preaching the faith in Allah ﷻ and His Messenger ﷺ but love for my) family فِي الْقُرْبَى and (thereby you will attain Allah ﷻ's and my love and nearness).'

Thus every leader who was not from *Ahl al-Bayt* [91] أهل البيت had the highest reverence for the Imams of *Ahl al-Bayt*. Besides living in the house where the Holy Prophet Muhammad ﷺ lived and thus receiving illumination from him, they genetically inherited spirituality.

Wealth and power corrupts

Unfortunate events prior to and following the Martyrdom of Imam Husayn ؓ sounded the death knell of respect for the *Ahl al-Bayt*. The *Umayads* usurped the temporal power, and the incident of Karbala and its aftermath paved the way for the modem 'so called' Islamic Nation States' and the external *(zahiri)* brand of Islam, as followed by these leaders. Those who could see the reality however, continued to flock around the *Ahl al-Bayt* and their students to drink from the fountain of knowledge and reality. Under the Umayyad and Abbasid Caliphs these expounders of the internal true Islam, or the Sufi Dervishes, were persecuted and that is why these spiritual lessons were given secretly. The Holy Prophet ﷺ is the ocean, Hazrath Ali ؓ is the outlet and the *Ahl al-Bayt* is the canals

that carry the water to the thirsty. The analysis of the events after Karbala shows clearly how wealth and power corrupted the morals and respect for *Ahl al-Bayt*. How deep this rot has set in today. Fortunate are those that are attached to Sufi Orders that have devised effective mechanisms to keep the love of *Ahl al-Bayt*, and thus the soul of true Islam, alive in the heart of its adherents.

Imams or leaders belonging to the Holy Prophet Muhammad ﷺ's family

Imam إمام plural أئمة *A'immah* [92] *Ahl al-Bayt* are the leaders from the Holy Prophet ﷺ's family. أئمة *A'immah* is a plural for *Imam* إمام, which means 'leader' and *Ahl al-Bayt* means 'members of the family'. These *Imams* or leaders belonging to the Holy Prophet Muhammad ﷺ's family occupy the foremost rank as regards spirituality and other aspects of religion. If those that spent their time in the vicinity of the Holy Prophet Muhammad ﷺ's person and courtyard (*dar*) became such great teachers how much more must have been imparted to the *ahl al-Bayt* who lived in the Holy Prophet ﷺ's home (*ghar*). All classes of Sufi's, Dervishes and *Faqirs* owe their origin, a life 'soaked in love' for them. The Chishtia Order in particular strives to imbue this love for *Ahl al-Bayt* into its followers. There are many Sufi Orders being brought into 'post-apartheid' South Africa by some Sufi Shaykhs, who due to their Middle Eastern origin are well versed in Arabic. Many of our non-Arabic literate sincere seekers are enthralled by their command of the Arabic language and impressive *dhikr* gatherings. I was surprised to hear personally, from them that the event of Karbala should not be delved into.

Ignorance and materialism

As matters stand in respect of the majority who call themselves Sufis today, they have been infected by the disease of this age, ignorance and materialism. Many fall short of their claims and seek [worldly] gain through the guise of religiosity. Within the *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة we have individuals who are incompetent to be Spiritual Masters promoting themselves due to family lineage or having a degree in external knowledge, causing further harm. The Classical Sufi Masters elected the most accomplished dervishes or disciples (*mureeds*) of the Sufi

Order to be their successor (*Khalifa*). [More on this very important topic can be read in my book 'Attack on the Spiritual Heart of Islam']. This deception has historically, always, occurred in the Muslim world, as is evident in the writings of the Classical Masters. In this age it has reached epidemic proportions.

The pious Imams have always been the strictest at trying to prevent this deception, because there is nothing worse than deceiving somebody in religion. In traditional Muslim society the Sufis are literally the highest people in the society; they are the 'beacons of guidance'. Imam an-Nawawi ﷺ[93] أبو زكريا يحيى بن شرف النووي (631 - 676 A.H. / 1234 - 1278 CE), Qadi Iyad bin Musa[94] القاضي عياض بن موسى ﷺ

(d. 544 AH), Imam al-Asqalani[95] ابن حجر العسقلاني [773 AH/ 852 AH] etc. were all great Sufis. All of these great Imams were known to be Sufis of great stature. Imam al-Ghazali ابو حامد امام محمد غزالی (450-505 AH /1058-1111 CE) who is given the title of 'Proof of Islam' (*Hujjat al-Islam*) is probably the greatest example. They personified the 'meeting of the two oceans of knowledge', externally derived knowledge and internal, divinely bestowed knowledge. The crisis of rejecting Sufism as the inner dimension of Islam has had really devastating results in much of the modern Islamic phenomenon. Incompetent Sufi's and the Salafi movement are the prime causes of this.

True *Tazkiyah* or Sufism

True Sufism is the practice of *Tazkiyah*[96], a Qur'aanic term from the 91st Sura *ash-Shams* (the Sun) الشَّمْس in verse 9:

قَدْ أَفْلَحَ مَن زَكَّاهَا

Indeed the one who purifies his (ill-commanding) self (from all vain and vicious desires and cultivates in it virtue and piousness) succeeds

al-Ihsaan a term used in the hadith.[97], referring to the process of transforming the *nafs* (carnal self or ego) from its deplorable state of ego-centeredness (through various psycho-spiritual conditions) to the 'dynamic condition' of purity and submission to the will of Allah ﷻ. *Tazkiyah* leads us to the state of *Ihsaan* احسان, meaning 'beautiful perfection

or excellence', a matter of taking one's inner faith (*Imaan*) and showing it in both belief and deeds in entrainment. *Tazkiyah* originally meant pruning the plant, to remove what is harmful for its growth. When the term is applied to the human personality, it means to beautify it and to remove from it all evil traces and spiritual diseases that are obstacles in experiencing Allah ﷻ. *Ihsaan* احسان is a sense of social responsibility borne out of true, Love for Allah ﷻ and intense love for, and loyalty to, the Holy Prophet Muhammad ﷺ which instills Islamic convictions and excellence in worship of Allah ﷻ, with conviction that the Beloved Allah ﷻ is seeing one and is pleased with one.

The Inner Dimension of the Sunnah

The inner dimension of the *Sunnah,* of transforming the heart, on the basis of the human values which reached their perfection in the Holy Prophet ﷺ has to be built up first; then the external manifestation of these great values will automatically come. The inner dimensions of the *Sunnah* are ultimately linked with *tasawwuf* or *Sufism.* Although the word *Sufi* is not found in the Holy Qur'aan or *Hadith,* the implication of the word is *Qur'aanic* and belongs to the *Sunnah* of the Holy Prophet Muhammad ﷺ. A *Sufi* is a person whose ideal in life is *Safa al-qalb* or purification of the heart. The word *Safa* means purification, which is the ideal of the *Sufi* and that of Islam. Pretenders to the path have given the wrong connotation to the word, '*Sufism*' and the term '*Tasawwuf*'. They have reduced this most noble pursuit, the essence of Islam into ritualism and mysticism. There is nothing mystical about a true Sufi. *Tasawwuf* is the Science of Spirituality.

So what is Spirituality? It is *not* to perform supernatural acts, or to travel long distances or go to the *arsh* and return. It is *not* to be able to read the minds of other people. It is the capacity to see, hear and understand with the heart. They are the best of all people who can see with their external eyes and with their internal eye. Then there are some externally blind but can see internally. Then, we come to the worst of all men. Those that can see externally but they are internally blind. The only thing worse than that is being externally and internally blind. The function of spirituality is to make you capable of seeing, of recognizing and understanding the signs

(*aayaat*) of Allah ﷻ as they occur in the world. Amongst the *aayaat* of Allah ﷻ, the most important and momentous of all are those which will appear in the last age, this age, the age of trials and tribulation (*al-Fitan*).

A spiritual affiliation with the members of the Household of the Holy Prophet Muhammad which is characterized by love for his noble family is an aspect of Islamic tradition which has largely been ignored, unconsciously due to a dissemination of a sectarian brand of Islam that have purchased and controlled by a particular sect in the Modern Muslim World after the closure of the Political Caliphate. Love and reverence for *Ahl al-Bayt* seems to have been confined to a ceremonial acknowledgement in *salawat* or during the Friday *Khutbah*. This is not the role envisioned by Allah ﷻ and the Holy Prophet Muhammad ﷺ. Indeed, their active role in shaping Islamic political history, the monumental contributions of the noble blessed wives to the intellectual tradition, and love for *Sayyiduna* Imam Hasan عليه السلام and *Sayyiduna* Imam Husayn عليه السلام, *Sayyiduna* Imam Ali عليه السلام and *Sayyida* Fatimah عليها السلام -in particular- as a means of spiritual elevation are perpetuating legacies within Dynamic Orthodox Islam as opposed to Conservatism and Modernism.

Intellectual and political traditions

Current 'trends' in modern Islamic practice have given preference to the Islamic intellectual and political traditions with very little emphasis on the Islamic spiritual tradition. When the heart can understand what the intellect and reason could not understand. When the heart comes alive, it can hear what otherwise could not be heard. So the heart can see. In addition to this (physical) eye, we also have this (internal) eye. The term *Sufi* came into existence when the *Ulama* became divided into those that followed the letter of the law and took rules without realities and those *Ulama* who also cared for the spirit along with the letter of the law. Some Ulama pleased the ruling authorities whilst the true *Ulama* never swerved from the truth, only for the pleasure of Allah ﷻ. It is these *Ulama* that became known as *Sufis*, the true "inheritors of the Holy Prophet Muhammad ﷺ" whilst the others remained *Ulama*.

Tazkiyah and Islamic Leadership

The foundations of Islamic society are basically ethico-religious. Hence, anyone who honestly comes forward to lead the Muslims to the Goal prescribed for them in the Holy Qur'aan should possess a personality illumined in its spiritual, moral and intellectual dimensions.[98] This is the verdict of the Holy Qur'aan, and this is the verdict of Islamic history. But how is such a personality built up? By mere emotionalism! By mere mysticism! By mere intellectualism! By mere ritualism! By mere externalism and legalism! By mere ritualistic missionary-ism! By mere political agitation in the name of Islam! No. A thousand times, No! The only alchemy which can transform the human personality into 'pure gold' is the alchemy of the rigorous discipline of *tazkiyah*. This is what has been taught and demonstrated by the Holy Prophet ﷺ in whom abides Allah ﷻ's choicest Blessings; and this is what has been practised throughout Islamic history by those who had truly grasped the dynamics of leadership in Islam and were consequently able to achieve historic success. One such personality was Sayyid Shaykh 'Abd al-Qaadir Jilaani [99] عبد القادر الجيلانى (470-561 A.H./1166 1078 CE) of Baghdad, the *Ghaus al-A'zam* (Grand Master) of the Qadiri Spiritual Discipline, who built up, with the spiritual dynamism of his personality and without any political power, the forces that crushed the menace of the Assassins for good, on the one hand, and the might of the Crusaders barbaric hordes entrenched in Palestine at that time, on the other.

There were in history many of his followers who realised the obligatoriness of this Sunnah, in opposition to other leaders whose personal limitations kept them away. One of the glorious products of this Sunnah was the great *Sayyiduna* Abd al-Qaadir al-Jilaani ؓ, to whom we have referred. It is recorded in history that, in imitation of the Holy Prophet ﷺ's exercise of retreat to Hira, he was accustomed to retreat to the forest every evening during the course of his formal education, and after the completion of that education he withdrew to the wilderness and stayed there in solitude for many years in total devotion to God, any finally acquiring through an extremely rigorous discipline that high level of *tazkiyah* which not only elevated him to great eminence in godliness but enabled him to change the course of history.

Among them was *Sultan-ul-Hind*, Hazrath Shaykh Khwaja Sayed Muhammad Muinuddin Chishti ﵁ [100] (536 A.H./1141 CE - 6 Rajab 627 AH, Tuesday 21 May1230 CE) also known as Gharib Nawaaz غریب نواز of Sanjar (later of Ajmer) who, alone with his spiritual dynamism and without any army or political thrust, pitched the banner of Islam in the heart of an inimical and alien population, changing the course of history in the South-Asian sub-continent permanently.

Among them was Hazrath Shah Ghulam Muhammad Siddiqui ﵁, popularly known as Hazrath Soofie Sahib ﵁ of South Africa, my great-grandfather, the humble descendant of Hazrath Abu Bakr Siddique ﵁, who was commissioned by his Spiritual Guide to Southern tip of Africa, in 1895 to propagate Islam in general and the Chishti Order in particular. It was a challenge to push forward the work of Islam and the *Silsila* in the British ruled country and to evolve an effective mechanism to deal with those associated with the order. Hazrath Soofie Saheb ﵁ not only rose to the occasion but in the short span of fifteen years the entire Southern Africa became studded with *Khanqahs* of the Chishti order. The *Khanqah* of the founding Pir of the Nizami Chishti order, Hazrath Shaykh Khwaja Sayed Muhammad Nizamuddeen Awliya[101] (1238 – 1325 CE) حضرت شیخ خواجۃ سید محمد نظام الدّین اولیاء stands by the side of the Jamuna river in India, whilst the first *Khanqah* of his beloved spiritual son stood by the side of the Umgeni river in Africa, with a magnificent view of the Indian ocean. Between 1895 and 1911 he established twelve *Khanqahs* that all stand in a serene, loving atmosphere, with a cool and refreshing breeze blowing, which aptly symbolizes the order of *Sultan-ul-Hind*, Hazrath Shaykh Khwaja Sayed Muhammad Muinuddin Chishti (Ajmeri) ﵁ [102] (536 A.H./1141 CE - 6 Rajab 627 A.H, Tuesday 21 May1230 CE) خواجہ سید محمد معین الدین چشتی اجمیری also known as *Gharib Nawaaz* غریب نواز, , the order of love, of the prince of love, which was to blow amidst the oppression and injustice. The *Khanqahs* comprise of a Masjid, Madrasah, cemetery, orphanage, rehabilitation centre, medical centre, houses, courtyard, garden, fountains, wells and open kitchen. In each centre, the yellow and red flag of the Chishti Nizami Habibi order is hoisted. The sandy yellow colour

on the flag symbolized humility whilst the red colour symbolized *ishqe haqiqi* (true love), the two qualities which the Chishti Nizami Habibi order strives to imbibe into its disciples. The flag also indicated that a *Khalifa* of the order is present at the *Khanqah* and could be consulted. The same flag flew during the British and Dutch rule; in the apartheid era and unto this day in the new South Africa.

Among these spiritual luminaries were the Sufis of the Naqshbandi Order who, under the most adverse circumstances when the prestige of the Muslims was at its lowest ebb, conquered, without any material means and purely through the power of their spiritual personalities, the hearts of the haughty enemies of Islam who had destroyed the political power of the Muslims under Halaku Khan—defeating at the same time the Buddhist and the Christian religious forces that were fully entrenched in the field. And, among them were a host of others who, through their *tazkiyah* and in contrast to those Muslim religious leaders who were devoid of *tazkiyah*, acquired the glorious distinction of becoming the sole pioneers in respect of the most difficult task of converting vast and widespread human communities to Islam.

Alas, the Islamic leaders of today have turned their backs on *tazkiyah*, with the result that they cannot benefit even the Muslims, not to speak of humanity at large. And the world of Islam presents a scene of unspeakable mass destruction of Islamic values, with the forces of the newfangled secular 'isms' pouncing upon the Muslim communities like vultures.

The world of Islam will have to revive the pursuit of comprehensive *tazkiyah* in accordance with the norms and principles laid down in the Holy Qur'aan and the Sunnah, in order that genuine Islamic leadership of the Muhammadan Pattern emerges on a high level and in a large measure and acts fruitfully for the fulfilment of the mission of Islam.

As matters stand in respect of the Muslim religious leadership of the present bay, neither those who are popularly known as *Sufis* nor those who have become anti-Tasawwuf, and neither the political agitators

among the *Ulama* nor the professional preachers and writers among them, seem to possess any chances of achieving success in defeating the forces of evil that sway the world.

THE RIGHTLY GUIDED CALIPHS AND IMAMS OF AHL AL-BAYT

Leadership of the *Ummah*

The Holy Prophet Muhammad ﷺ merged in him very admirably, numerous functions, amongst these were:

1. Reviving the spiritual aspect of Islam, and:
2. Heading the Theocentric Islamic Public Order and of *Pax Islamica* [Islamic state based on The Law of Allah ﷻ and His Beloved Messenger ﷺ's exposition].

He had trained certain of his intimate companions as leaders in these fields. The following were elected to head the Islamic State after the Holy Prophet Muhammad ﷺ passed away:

1. Hazrath Abu Bakr as-Siddique ؓ أبو بكر الصديق reign :(11 AH to13 AH): 2 Years: 632 to 634 CE.
2. Hazrath Umar ibn al-Khattab ؓ عمر بن الخطاب reign: (13 AH to 24AH): 11 Years: 634 to 644 CE.
3. Hazrath Uthman ibn Affan ؓ عثمان بن عفان reign: (24 AH to 35 AH): 11 Years: 644 to 656 CE
4. Hazrath Ali ibn Abu Talib ؓ علي بن أبي طالب reign: (35 AH to 40. AH): 5 Years. 656 to 661 CE

The Holy Prophet Muhammad ﷺ's lifestyle left a spiritual, political and ethical vision that no Muslim can afford to lose sight of. The Holy Prophet ﷺ pulled an erring humanity out of the pre-Islamic Arabian political and social exploitation and showed them the path to commit to Allah ﷻ. He is the model of perfect submission to Allah ﷻ.The Islamic view of righteousness is built up on the concept of simplicity and seriousness, in life. Thus, self-control and self-sacrifice are its watch words, and the Path of Righteousness cannot be travelled, according to the Holy Qur'aan, without avoiding indulgence in luxuries as mentioned in the Holy Qur'aan in the 79th Sura *an-Nazi'at* (Those who pull) in verses 40 and 41:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى

But as for him who feared standing in the Presence of his Lord
and forbade (his ill-commanding) self its appetites and lusts,

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

Paradise will surely be (his) abode

This fact is thoroughly exemplified in the personality of the Holy Prophet Muhammad ﷺ and of every other Prophet of God—Jesus ؑ, Moses ؑ, Abraham ؑ, etc., and in the personalities of all the exemplary followers of Islam, like the Righteous Caliphs, the illustrious Imams, and the great Sufis. The immediate companions of the Holy Prophet Muhammad ﷺ are depicted in pious traditions as innocent of excesses, despite their position of privilege, they maintained the simplicity and plainness of habit, which they had learned from the Holy Prophet Muhammad ﷺ whom they loved excessively.

The Holy Qur'aan also makes reference to the *Khulafa* in the 48th Sura, *al-Fath* (Victory) 48 الْفَتْح, in Verse 29:

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ

Muhammad is the Messenger of Allah ﷺ and those who are
with him (refers to Abu Bakr ؓ); are hard against the
unbelievers (refers to Umar ibn al-Khattab ؓ), merciful one to
another (refers to Uthman ibn Affan ؓ), you see them bowing
and falling prostrate (refers to Ali ibn Abi Talib ؓ)....[103]

This commentary was given by Hazrath Jaafar son of Muhammad son of Ali son of Husayn son of Ali ؓ and is recorded in *Al-Ghunya li-Talibi Tariq al-Haqq* by Shaykh Abd al-Qaadir Jilaani ؓ.

A Unique system of Government

The institution of the Rightly Guided Caliphs or The Righteous Caliphs *al-Khulafa'u r-Rashidun* الخلفاء الراشدون is a unique system of government. It

introduced principles of government which was not known in the ancient world and only recently been introduced in the modern world.

- The principle of mutual consultation *(Shura)*, to discuss affairs was introduced. *Shura* is made among people concerned with a specific issue, whether personal or social. *Shura* also elected the Caliph. After election people offered *bay'ah*, or the pledge of allegiance, to the caliph. The ruler in turn had to seek advice in matters of policy. The pledge of allegiance to the Caliph was a conditional pledge; Muslims will obey him if he obeyed Allah ﷻ and his Messenger ﷺ.
- The principle of Human Rights was introduced. This included freedom of religion, privacy, good family life and legal protection. [See the Madinah Charter in this book]
- A welfare state was introduced. It fulfilled the basic right to food, shelter education and health. The treasury or *bait ul-maal* was a trust of the *Ummah*.

Legacy inherited by the Companions

It was the 18 Dhul-Hijjah, the day when the Holy Prophet Muhammad ﷺ halted at *Ghadir Khum* غدير الخم 'Pond of Khum'[104], after his return from the Farewell Pilgrimage (*Hajjat-ul-wada*) during the onward journey to Madinah, and surrounded by the Companions ﷺ, he declared while raising the hand of Hazrath Ali al-Murtaza ﷺ:

مَنْ كُنتُ مَولاهُ فعَلِيٌّ مَولاهُ

One who has me as his Spiritual Master and protector has Ali ﷺ as his Spiritual Master and protector [105]

The door of *nabuwwah* was closed with the advent of the Holy Prophet Muhammad ﷺ and after his physical departure the *fayz*[106] of *nabuwwah* and *risaalah* had to flow into the universe.

Two categories of Caliphate

Here we have to quote Shah Waliullah *Muhaddith Dehlavi* ﷺ [107] [1703-1762 CE], the great *muhaddith* of Delhi, to clear the misconceptions in this age of religious strife who have attributed the Holy Prophet ﷺ's companions (*Sahaba*) to one group and the family *Ahl al-Bayt* أهل البيت to another. A wall

has been erected to separate one household. Shah Waliullah *Muhaddith Dehlavi* ﷺ refers to the two types of *khilafah* that spread out after the passing of the Holy Prophet Muhammad ﷺ and this was also stated by *Imam-e-Rabbani*, *Mujaddid Alf Saani*, Shaykh Ahmad al-Farooqi Sirhindi ﷺ[108] (1564–1624 CE) renowned as *Mujaddid Alf Saani* which means 'Reviver of the Second Millennium'.

Shah Waliullah *Muhaddith Dehlavi* ﷺ شاہ ولی اللہ دھلوی said that two types of *khilafath* and *Imamat* appeared; one was the 'apparent succession' (*khilafate zahiri*) and the other 'hidden succession' (*khilafate baatini*). The first Caliph from the Rightly Guided Caliphs or The Righteous Caliphs الخلفاء الراشدون *al-Khulafa'u r-Rashidun*[109] (The Righteous Caliphs) الخلفاء الراشدون inherited the 'apparent caliphate' (*khilafate zahiri*); this, the manifest caliphate is the political office of the religion of Islam, established for improving the administration of the earth. The direct caliphate of Hazrath Abu Bakr as-Siddique ﷺ was established with the consensus of the people and is categorically proved by the evidence of history and its blessings filtered down to the righteous and just rulers. This was to establish what the Holy Qur'aan speaks of in the 61st Sura *as-Saff* (Battle Arrangement) الصَّفّ in verse 9:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

So that He may make it (The Divine Dispensation) prevail over
the other (man made) dispensations

This model of administration, and call to Islam (*da'wah*) will prevail till the Day of Judgment (*Qiyaamah)* due to the efforts of the Companions (*Sahaba*), especially Hazrath Abu Bakr Siddique ﷺ and the righteous caliphs that followed him.

Spiritual Sovereignty

Shah Waliullah *Muhaddith Dehlavi* ﷺ said that the second type of Caliphate that emanated from the Holy Prophet Muhammad ﷺ was the spiritual legacy of 'internal (hidden) sovereignty' or *khilaafate baatini* or *Imaamate baatini*. This spiritual legacy of the Holy Prophet ﷺ was known as *wilaya* (spiritual sovereignty) and *imamah* (spiritual leadership). The hidden caliphate is exclusively a spiritual office, being not an elective and

consultative issue but a selective act, selected by Allah ﷻ, therefore the declaration of the first Imam of spiritual sovereignty — Hazrath Ali al-Murtaza ؓ — required neither anybody's proposal nor support for it is Allah ﷻ's selection. Therefore, therefore, the Holy Prophet ﷺ declared it at *Ghadir Al-Khumm* غدير الخم 'Pond of Khumm'[110] with the Divine Consent. *Ghadir Al-Khumm* غدير الخم 'Pond of Khumm' was a place where people from different provinces met and thereafter departed from each other taking different routes to their home provinces. Hazrath Abu Said al-Khudri said:

This verse (the 5th Sura, al-Ma'idah الْمَآئِدَة (the Table spread) verse 67) was revealed on the day of 'Ghadir Khum' about Hazrath Ali ibn Abi Talib ؓ.

Imam Fakhruddin al-Razi[111] [1149- 1209 CE (543 -606AH)], in his *Tafsir al-Kabir* (The Large Commentary, also known as *Mafatih al-Ghayb*, Keys to the Unknown)[112] has given ten explanations and possibilities on the revelation of this verse and the tenth possibility is that this verse was revealed in connection with Ghadir. Allah ﷻ said in the 5th Sura, *al-Ma'idah* الْمَآئِدَة (the Table spread) verse 67:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! Communicate what has been revealed to you from your Lord. And if you did not do (so) then you would not deliver the Message of the Lord. And Allah ﷻ will (Himself) protect your (life) from the (hostile) people. Surely Allah ﷻ does not show the path of guidance to those who disbelieve.

He called the gathering of Companions from the various tribes and after addressing them on important matters he announced that he had received a message from Allah ﷻ to declare as reported in *Sahih Muslim* صحيح مسلم[113], *Musnad* Ahmad ibn Hamnbal[114] and many other books:

عَنْ زَيْدِ بْنِ أَرْقَمَ رضي الله عنه قَالَ : قَامَ رَسُوْلُ اللهِ صلي
الله عليه وآله وسلم يَوْمًا فِيْنَا خَطِيْباً. بِمَاءٍ يُدْعَي خُمًّا. بَيْنَ
مَكَّةَ وَالْمَدِيْنَةِ. فَحَمِدَ اللهَ وَأَثْنِي عَلَيْهِ، وَ وَعَظَ وَذَكَّرَ ثُمَّ
قَالَ : أَمَّا بَعْدُ . أَلَا أَيُّهَاالنَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ يَأْتِيَ
رَسُوْلُ رَبِّي فَأُجِيْبُ، وَأَنَا تَارِكٌ فِيْكُمْ ثَقَلَيْنِ : أَوَّلُهُمَا
كِتَابُ اللهِ فِيْهِ الْهُدَي وَالنُّوْرُ فَخُذُوْا بِكِتَابِ اللهِ .
وَاسْتَمْسِكُوْا بِهِ. فَحَثَّ عَلَي كِتَابِ اللهِ وَرَغَّبَ فِيْهِ. ثُمَّ قَالَ
: وَأَهْلُ بَيْتِي. أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمُ اللهَ فِي
أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي. رَوَاهُ مُسْلِمٌ.

Hazrath Zayd bin Arqam ؓ narrates:
'One day the Holy Prophet Muhammad ﷺ addressed us at a place between Makkah and Al-Madinah at a watering place called Khumm. He praised and glorified Allah ﷻ, and he exhorted and reminded us, said, "O People! I am human and soon an angel will invite me to my Allah ﷻ and I will accept. I am leaving behind two weighty things. The first being the Book of Allah ﷻ, that contains guidance and nur (light). Act upon the guidance contained in the Book of Allah ﷻ and hold fast unto it". Thereafter he ﷺ induced us to adhere to (act upon the teachings of) the Book of Allah ﷻ, then he ﷺ said, 'Secondly, (I leave among you) my family (Ahle Bayt) and I remind you of Allah ﷻ as regards to association with my family! I remind you of Allah ﷻ as regards to association with my family! I remind you of Allah ﷻ as regards to association with my family![115]

[Sahih Muslim Volume 6; Virtues of the Companions, Chapter 4: The Virtues of Ali ibn Abu Talib ؓ; Page 267; Hadith Number 6225]

The Holy Prophet Muhammad ﷺ left us the gift of Allah ﷻ, the Book of Allah ﷻ and the gift from him ﷺ, his family. The concealed caliphate started with Hazrath Ali al-Murtaza ؑ and its blessings gradually trickled

to the members of the Holy Prophet Muhammad ﷺ's family and the saints of the *Ummah*. By means of the declaration:

مَنْ كُنْتُ مَولاهُ فَعَلِيٌّ مَولاهُ

One who has me as his Spiritual Guide has Ali عليه السلام as his Spiritual Guide

And

عليّ وليكم من بعدي

Ali is your spiritual leader after me

The Holy Prophet ﷺ thus pronounced Hazrath Imam Ali رضي الله عنه as the opener of the spiritual sovereignty. This spiritual treasure house, whose fountainhead is *Sayyiduna* Imam Ali al-Murtaza رضي الله عنه, is shared by *Sayyida* Hazrath Fatimah رضي الله عنها, *Sayyiduna* Imam Hasan رضي الله عنه and *Sayyiduna* Imam Husayn رضي الله عنه as its direct inheritors and then it was filtered down to the twelve Imams (spiritual leaders), the last leader being Imam Mahdi عليه السلام. Just as Ali al-Murtaza رضي الله عنه is the opener of spiritual sovereignty, Imam Mahdi عليه السلام is the seal of spiritual sovereignty.

The combination of the manifest caliphate (*zahiri khilafath*) and the hidden spiritual sovereignty *baatini Imamat* has preserved the *deen* of Islam. If you throw away the peel of a banana how long will the contents be preserved? The peel is the outer protection and the contents are the hidden fruit. If one sees the outer (*zaahir*) as being unimportant and discards it the worth will only be known when the inner hidden (*baatin*) fruit begins to become discoloured. So, both operate in unison serving their own purpose. Thus the unison of the manifest caliphate (*zahiri khilafath*) and the hidden spiritual (sovereignty) *baatini Imamat* preserves the *deen* of Islam.

So when the door of Prophethood and Messengership was closed with the advent and eventual demise of the Holy Prophet Muhammad ﷺ the 'hidden effusion of prophetic grace' (*baatini faizane nabuwwat*), which was alluded to in the Holy Qur'aan in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة, verse 124:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

Surely I will make you an Imam of men

was promulgated by the descendants of the Holy Prophet Muhammad ﷺ, through *Sayyida* Hazrath Fatimah عليها السلام. The wisdom of the Holy Prophet Muhammad ﷺ's sons being ushered into the realm of Divine Beauty in infancy is that the Prophethood be sealed:

ولكن لا نبي بعده

But there is no prophet after him

Holy Prophet ﷺ's sons passed away

The son usually continues the legacy but Allah ﷻ did not let any son of the Holy Prophet Muhammad ﷺ reach an age of maturity. The Holy Qur'aan stated in the 33rd Sura al-*Ahzaab* الْأَحْزَاب (the Confederates) in verse 40:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad ﷺ is not the father of any of your men, but he is the Messenger of Allah ﷺ and the Last of the prophets; and Allah ﷻ is aware of all things

So the Holy Qur'aan is saying أَبَا أَحَدٍ مِّن رِّجَالِكُمْ (not the father of any of your men), this refers to a 'son reaching manhood' (*baligh*) – '*rajuliat*' وَلَكِن but about this رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (Messenger of Allah ﷻ; the Seal of the Prophets); Allah ﷻ is وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (aware that he has no sons, to carry his spiritual legacy). Many prophets would be proud that in their progeny, their sons were also blessed with prophethood and messengership. So, how can it be that the 'Distributor of Allah ﷻ's bounty' is not blessed with this Grace of Allah ﷻ (*ni'mah*)[116]? For all blessings are first given to him and then distributed to all creation by him.

Allah ﷻ would not allow that other prophets have a merit above His Beloved, Holy Prophet Muhammad ﷺ by boasting about the Grace of

Allah ﷻ (*ni'mah*) given to their sons. So if his sons survived and would have been given prophethood then it would have affected the Seal of Prophethood and if they had survived without being given prophethood then the other prophets would have had a merit above him. So Allah ﷻ coloured the Messengership (*Risaalah*) and Prophethood (*Nabuwwah*) of the Holy Prophet Muhammad ﷺ with the colour of *Tauhid*. Allah ﷻ says in the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة in verse 138:

صِبْغَةَ اللّهِ وَمَنْ أَحْسَنُ مِنَ اللّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

(Say that we have taken on the colour from) Allah ﷻ's own colour, and whose colour is better than Allah ﷻ's? [If] we truly commit ourselves to Him.

Just as Allah ﷻ is God with no sons, to remain 'unique with no equal' وحده لا شريك له (*wahdahu la shareek*), so too to keep His Beloved, Holy Prophet Muhammad ﷺ's *Risaalah* and *Nabuwwah*, 'unique with no equal' وحده لا شريك له, He ushered the Holy Prophet ﷺ's sons into the realm of Divine Beauty, in infancy. There is a Hadith in the Sahih Bukhari in which the Holy Prophet Muhammad ﷺ said:

رَأَيْتَ إِبْرَاهِيمَ ابْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَاتَ صَغِيرًا وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيٌّ عَاشَ ابْنُهُ وَلَكِنْ لَا نَبِيَّ بَعْدَهُ

Narrated Ismail: I asked Abi Aufa, 'Did you see Ibrahim عليه السلام, the son of the Holy Prophet ﷺ?' He said, 'Yes, but he passed away in his early childhood. Had there been a prophet after Muhammad ﷺ then his son would have lived, but there is no prophet after him.'

[Sahih Bukhari Volume 8; The Book of *al-Adab* (Good Manners), Chapter 109:; Page 121; Hadith Number 6194]

In another hadith it is stated:

عن ابن عباس قال لمامات ابراهيم ابن رسول الله صلي الله عليه وآله وسلم وقال ان له مرضعا في الجنة ولو عاش لكان صديقا نبياً

Hazrath Abdullah ibn Abbas ﷺ reports that when Hazrath Ibrahim ﷺ, the son of the Messenger of Allah ﷺ passed on to the realm of Divine Beauty, then the Holy Prophet ﷺ performed his funeral prayer and said, 'There are two nurses to give him milk in heaven and if he survived he would have been a righteous prophet'[117]

Holy Prophet ﷺ's family line continues through his daughter

The Divine Outpouring of *Nur* from the essence of The Holy Prophet Muhammad ﷺ *al-fayd an-Nabawi*[118] via *Imamat* had to continue. Allah ﷻ had to silence those that mocked the Holy Prophet ﷺ as mentioned in the Holy Qur'aan in the 108th Sura *al-Kauthar* (the Abundance) الْكَوْثَر in verse 3:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Surely your enemy is the one who shall be without lineage

When the Holy Prophet ﷺ's son, Hazrath Tahir ﷺ, born to Hazrath Khadijah al Kubra ﷺ, died, Amr bin As and Hakam bin As taunted the Holy Prophet ﷺ by calling him الْأَبْتَرُ *abtar* literally meaning tail-less; implying that there would be no-one to continue ones lineage or whose progeny has been cut off. The 108th Sura *al-Kauthar* (the Abundance) الْكَوْثَر was revealed to give glad tidings to the Holy Prophet Muhammad ﷺ that the abundance of Allah ﷻ's unbounded grace, wisdom and knowledge, mercy and goodness, spiritual power and insight, in highest degrees, and of progeny has been bestowed to the Holy Prophet ﷺ. *Kauthar* also refers to the birth of Hazrath Fatima al-Zahra ﷺ signifying that, through her, his descendants would be in abundance. Other derivatives of the word الْكَوْثَر root word *ka-tha-ra* are: *Katha-ratun*: Multitude; *Katheerun*: Much, many, numerous; *Ak'tharu*: More numerous (emphasis); *Kath-thara*: To multiply; *Takathur*: Act of multiplying; *Is-thak-*

thara: To wish for much. Allah ﷻ says in the Holy Qur'aan in the 108th Sura *al-Kauthar* (the Abundance) الْكَوْثَر in verse 2:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Surely! We have given you; immeasurable Abundance

It is mentioned in the *Sihah Sittah*: The six major Hadith collections الكتب السته; *al-Kutub al-Sittah* about the *Ahl al-Bayt* أهل البيت and the Holy Qur'aan, never being separated until the meeting with the Holy Prophet Muhammad ﷺ at the *Kauthar* Fount. In other books of renowned Sunni scholars it is stated that that the Holy Prophet Muhammad ﷺ said Hazrath Imam Ali ؑ will dispense the Kauthar. To summarise all the hadith into one it is said:

> Kauthar is a stream of super excellence, exclusively belonging to me. Only the righteous believers will be allowed to drink from it. Ali ؑ shall distribute the water from it to them. On the day of judgement I will see some of my followers driven, like cattle, away from Kauthar. It will be announced that they are those who, after my departure from the world, deviated from the true religion and introduced innovations to corrupt the faith.

From that day Hazrath Imam Ali ؑ was known and referred to by the companions as the 'distributor of *Kauthar*' (*saqi al Kauthar*). *Kauthar* also means abundance of descendants. The countless descendants of the Imams of the *Ahl al-Bayt* أهل البيت, in the progeny of Hazrath Imam Ali ؑ and Hazrath Fatimah al-Zahra ؑ are known as *Sayyid.*

Everyone's lineage runs through their sons but uniquely Allah ﷻ continued the Holy Prophet Muhammad ﷺ's lineage through his daughter Bibi Fatimah ؑ. It is reported in *Imam Tabarani's al- Muijam-ul-Kabir* (3:44#2623) and numerous other books of hadith reported by Hazrath Bibi Fatimah ؓ:

عن فاطمة الكبري سلام الله عليها قالت : قال رسول الله
صلي الله عليه وآله وسلم : لكل بني أنثي عصبة ينتمون إليه
إلا ولد فاطمة، فأنا وليهم و أنا عصبتهم

The lineage of every mother's children is attributed to their father except for Fatimah's children. So I am their guardian (وليهم) and I am their lineage.[119]

Hazrath Fatimah ﷺ was blessed with three sons; Hazrath Hasan ﷺ, Hazrath Husayn ﷺ, Hazrath Muhsin ﷺ; and three daughters: Hazrath Zainab ﷺ, Hazrath Umme Kulthum ﷺ and Hazrath Ruqaiyya ﷺ.

عن على بن ابى طالب رضى الله عنه قال : لما ولدت فاطمة
الحسن جاء النبى صلى الله عليه وآله وسلم فقال : أروني
ابني ما سميتموه؟ قال : قلت : سميته حربا فقال : بل هو
حسن فلما ولدت الحسين جاء رسول الله صلي الله عليه
وآله وسلم فقال : أروني ابني ما سميتموه؟ قال : قلت :
سميته حربا قال : بل هو حسين ثم لما ولدت الثالث جاء
رسول الله صلي الله عليه وآله وسلم قال : أروني ابني ما
سميتموه؟ قلت : سميته حربا. قال : بل هو محسن. ثم قال :
إنما سميتهم بإسم ولد هارون شبر و شبير و مشبر

Hazrath Ali ﷺ narrates that when Hazrath Fatimah ﷺ gave birth to Hazrath Hasan ﷺ then the Holy Prophet ﷺ came to us and said, 'Show me my son! What have you named him'? I informed him that I named him Harb حربا. The Holy Prophet ﷺ said, 'No! He is Hasan
بل هو حسن'. Then when Hazrath Husayn ﷺ was born the Holy Prophet ﷺ came to us and said, 'Show me my son! What have you named him'? I informed him that I named him Harb حربا.

> The Holy Prophet ﷺ said, 'No! He is Husayn بل هو حسين'. Then when our third son was born the Holy Prophet ﷺ came to us and said, 'Show me my son! What have you named him'? I informed him that I named him Harb حربا. The Holy Prophet ﷺ said, 'No! He is Muhsin بل هو محسن'. Then the Holy Prophet ﷺ said 'I have named them after the sons of Hazrath Harun عليه السلام, Shabar شبر, Shabbeer شبير and Mushabbar مشبر.[120]

Hazrath Imam Muhsin عليه السلام passed away in infancy. Imam Hasan عليه السلام was an exact physical look alike of the Holy Prophet Muhammad ﷺ from head to waist whilst the other, Imam Husayn was an exact physical look alike of the Holy Prophet Muhammad ﷺ from waist to feet. This Hadith is in Tirmidhi Shareef:

عن على قال الحسن اشبه برسول الله صلى الله عليه وآله
وسلم مابين الصدر الي الرأس والحسين اشبه برسول الله
صلي الله عليه وآله وسلم ما كان النفل من ذلک

> Hazrath Ali رضي الله عنه narrates that Hazrath Hasan رضي الله عنه was an exact look-alike of the Holy Prophet ﷺ from chest to head and Hazrath Husayn رضي الله عنه was an exact look alike of the Holy Prophet ﷺ from chest to feet[121].

Not only externally (*zaahir*) these two looked like the Holy Prophet Muhammad ﷺ but internally (*baatin*) they possessed the traits of the Holy Prophet ﷺ. When these two sons of Ali رضي الله عنه were born the Holy Prophet Muhammad ﷺ declared that they were not the son's of Ali رضي الله عنه but his sons. Khatib Baghdadi's book *Tarikh Baghdad* (11:285) contains the word 'father' (أبوهم) in stead of guardian (وليهم). Hazrath Umar رضي الله عنه narrates:

عن عمر بن الخطاب رضى الله عنه قال : سمعت رسول الله
صلي الله عليه وآله وسلم يقول : كل بني انثي فان عصبتهم
لأبيهم ما خلا ولد فاطمة، فإني أنا عصبتهم و أنا **أبوهم**.

Hazrath Umar ibn Khattab رضي الله عنه narrates, 'I heard the Holy Prophet ﷺ say, 'The family tree of the children of every

> woman is attributed to their father except for Fatimah's children. I am their family and I am their father. أنا عصَبَتُهُم و أنا أَبُوهُم.[122]

So Imam Hasan ؓ and Imam Husayn ؓ are not called the grandsons of the Holy Prophet Muhammad ﷺ but **they are called his sons**.

Twelve Imams

All the Sahaba were spiritually illumined by the Holy Prophet ﷺ but the first man to pursue the political legacy, with inner spiritual illumination, was Abu Bakr as-Siddique ؓ, the first man of spiritual legacy, inheriting and developing the 'science of spirituality' was Ali al-Murtaza ؓ, and the first men of intellectual and practical legacy, spiritually illumined due to being in the physical company of the Holy Prophet Muhammad ﷺ were all the Companions. So all these inheritors were independently appointed within their own orbits of influence and had no clash or contradiction with one another.

We should not be under the false impression that the influence and relevance of *Ahl al-Bayt* أهل البيت is merely a chapter in Islamic history. There is still a chapter of the spiritual sovereignty of *Ahl al-Bayt* أهل البيت that has been undoubtedly prophesised, but is yet to manifest i.e. is the appearance of the twelfth Imam *Sayyiduna* Al-Mahdi ؑ. Also do not be deluded that belief in the twelve Imams within the *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة makes one a *Shia*. Many of the great Sunni Scholars have written about the twelve Imams including Allama Mufti Muhammad Khalil Khan Qadri Barakaati Noori[123] ؓ in his book –'*Hamaaraa Islam*' translated into English as Glorious Islam in Volume III, chapter 1, Lesson Number 7, *Ahl-e-Bait*: Question 9: Who are twelve Imams of Ahle Bait? An online version can be seen at http://www.islamicacademy.org/html/Books/GLIS/ahb.htm

Those Muslims who possess the correct spiritual beliefs *aqa'id*[124] عقائد or *aqidah* عقيدة and follow the People of the Sunnah and the Community *Ahl as-Sunnah wa'l-Jama'ah*[125] أهل السنة والجماعة have taken the backseat in the field of politics, hence we are losing our followers to people with incorrect

beliefs who are active in the political field. Correct spiritual belief is most important, especially with regards to the Holy Prophet ﷺ, his *Ahl al-Bayt* أهل البيت and companions. The wrong depiction of the *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة by the Kharijites of this era have made people believe that if we honour the Twelve Imams, then we are *Shia*. A hadith in the *Sahih* collection of *Muslim* states:

دَخَلْتُ مَعَ أَبِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُهُ يَقُولُ إِنَّ هَذَا الْأَمْرَ لَا يَنْقَضِي حَتَّى يَمْضِيَ فِيهِمْ اثْنَا عَشَرَ خَلِيفَةً قَالَ ثُمَّ تَكَلَّمَ بِكَلَامٍ خَفِيَ عَلَيَّ قَالَ فَقُلْتُ لِأَبِي مَا قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ

Jaabir bin Samurah ﷺ, reported: I joined the company of the Holy Prophet ﷺ with my father and I heard him say: 'This System of Governing إِنَّ هَذَا الْأَمْرَ will not end until there have been twelve Caliphs اثْنَا عَشَرَ خَلِيفَةً [Ruling Authorities or Imams] among them'. Then he (the Holy Prophet ﷺ) said something that I could not follow. I asked to my father: What did he say? He said: 'He has said: All of them will be from the Quraysh'.

[Sahih Muslim, Volume 5, The Book of Leadership, *al-Imara*; Chapter One, Hadith Number 4705, Page 144]

In the following hadith i.e. Hadith Number 4706 instead of Twelve Caliphs اثْنَا عَشَرَ خَلِيفَةً the words used are twelve *rajulan* اثْنَا عَشَرَ رَجُلًا. literally translated, رِجَال means 'men' but traditionally رجال الله (*rijal-Allah*) was not limited to the masculine gender. It means, 'the true men', the great friends of Allah ﷻ, 'the great ones' (*al-akabir*), the exalted saints. '*rijalallah*' is actually considered a *maqaam* or a 'station'. Abu Hayyan at-Tauhidi [654-754AH], [126] in his *Tafsir Bahr al-Muheet* or *'Tafseer al-nahr al-maad min al-bahr al-muheet'* [The Commentary of the River Extending from the Ocean] also known as *al-Tafsir al-Kabir* says that when Allah ﷻ says in the 4th Sura, an-Nisaa (Women) النِّسَآء in verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

Those, رِّجَالُ are maintainers of نِّسَاء or 'women' because Allah ﷻ prefers some over others.

Allah ﷻ uses an ambiguous way of articulating preference of some over others and Abu Hayyan at-Tauhidi says about this *ayah* that first of all, "not everyone with a beard' is considered a '*rajul*'". The mere fact that you have testosterone does not make you a '*rajul*'. So if we look at who are the رِّجَالُ '*rijaal*' or those who maintain the *deen* of Allah ﷻ? Allah ﷻ says in the Holy Qur'aan in the 33rd Sura *al-Ahzaab* الْأَحْزَاب (the Confederates) in verse 23:

مِنَ الْمُؤْمِنِينَ رِجَالٌ

From amongst the *mu'mineen* are *rijaal*

I don't want to translate رِّجَالُ '*rijaal*' as men because it becomes misleading. If you look at the Arabic word '*rajul*' – *rajala*—means 'to stand up on ones two feet'.

Maulana Abul Abbas Ahmad ibn Muhammad ibn al-Mukhtar Tijani *al-Hasani al-Fatimi al-Alawi*[127] ؓ [1150 AH/1735 CE -1230 AH/1815 CE] said as reported in *Kitaab Jawahir al-ma'ani wa-bulugh al-amani fi fayd Sidi Abil al-Abbas at-Tijani* (Gems of Indications and Attainment of Aspirations in the Overflowings of Sidi Abil Abbas Tijani),

> You should know that femininity does not prevent inclusion among the best of Allah ﷻ's chosen servants, for Allah ﷻ has not referred to the men in any of the spiritual stations without combining the reference to them with reference to the women as in His saying: 'Men who surrender and women who surrender and men who believe and women who believe and men who obey and women who obey and men who speak the truth and women who speak the truth and men who are patient and women who are patient and men who are humble and women who are humble and men who give in charity and women who give in charity and men who keep the fast and women who keep the fast and men who guard their private parts and women who guard theirs and men who remember Allah ﷻ frequently and women who remember Allah ﷻ has prepared for them forgiveness and a vast reward (33:35) Of all

> the spiritual stations attained by men, other than Messengership (*Risaalah*), Prophethood (*Nabuwwah*) and Poleship (*Qutbaniya*), there is not one that is not teeming with good women who are true believers, devoutly pious, righteous and obedient. Consider what is related in the Mighty Qur'aan of which we are told 'Falsehood cannot approach it from before it or behind it"; (41:42) about Mary and her condition. She is mentioned in the Qur'aan in thirty places, and this has resulted in difference of opinion as to whether or not she was endowed with Prophethood. The fact is that she was a Champion of the Truth (*Siddiqua*) since Prophethood is peculiar to men, as indicated by Allah ﷻ's saying: The Messiah, son of Mary, was only a Messenger, and his mother was a Champion of the Truth. So it has been made known that women are not denied access to Championship of the Truth (*Siddiqiyya*) nor to any of the spiritual stations below it, down to the lowest of them. There have been many women who attained to spiritual stations to which very few men have attained."

Hazrath Fatimah ﵂ is regarded by many to be the first spiritual pivot (*Ghaus*) after the Holy Prophet Muhammad ﷺ. Thus a رِّجَالُ '*rijaal*' is somebody who is in a station of Adamic Nature- they are the خليفة *Khalifa* in the أَرْضِ *ard* of Allah ﷻ. *Khalifa* can mean 'deputy' or 'one who comes after' in human to human relations but with reference to Allah ﷻ such a meaning will be blasphemous since Allah ﷻ requires no deputy and He is free of 'before or after'. Therefore according to the Sufis *Khalifa* means, 'one who can change things or interfere in things' - this is our function. Allah ﷻ gave us raw materials and we create from it. Allah ﷻ creates from nothing and we create from the raw materials he supplies to us. The *Khilafah* imbues himself with the attribute of Allah ﷻ, *al-Musawwir* – 'The Fashioner'. This is our function. Therefore Allah ﷻ says in the Qur'aan in the 23rd Sura *al-Mu'minuun* (the Believers) الْمُؤْمِنُوْن in verse 14:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Blessed is Allah ﷻ, the Best of Creators

Creation and interference is possible by man on the lower level of physical science. Man can build, roads, bridges and space craft utilising

the raw materials Allah ﷻ supplies. Allah ﷻ sent the Holy Prophet Muhammad ﷺ to build us into His *Khalifa*, since we are supreme in His creation. To implement change at the higher level, that is, spirituality. Those who acquire characteristics of *khalifat-Allah*, as spiritual beings or moral beings and servants of Allah ﷻ, become mirrors wherein Allah ﷻ's attributes are reflected. They can do greater wonders than the physical scientist can. If on a physical dimension man can bring about change how powerful must the *Abdullah* be who can bring about change on the spiritual dimension. Einstein may have split the atom through physical science but the great Sufi, Muhayuddin Ibn Arabi[128] ابن عربي wrote in his book '*Qaseedatur Ruh*' (the story of the essential being) centuries ago, when physical science was still in its infancy and astrophysics was not yet born that he asked Allah ﷻ permission so that his soul may travel into the atom and it was granted. In this book he writes that the atom is the indivisible particle. On the basis of his higher reason and his five inner senses, he undertook this journey of knowledge. He penetrated into the atom and said, 'the atom has several cyclozones'. Modern science only found this out in 1954. Maulana Jalal ad-Din Muhammad Rumi جلال الدين محمد رومی [129] had reported that the heavenly bodies are held in their orbits by electromagnetic fields. He only could have discovered this on the basis of transcendental reason. One of the last great thinkers in Islam, Shah Waliullah *Muhaddith Dehlavi* (February 21, 1703 - August 20, 1762)[130] says:

> When a human being passes away no relation is left between his soul and the world of matter. The souls return to their origin, become like angels, and like them, give inspiration and help to men. They help in the dissemination and strengthening of Allah ﷻ's religion. They rush to help those who work for this path. It has been witnessed that they come to help in groups.

If this is the condition of the humble followers of the Holy Prophet Muhammad ﷺ, what must be the condition of his purified lineage? This is the true *Khalifa*; they continue to function even after their physical departure, due to their reaching a high stage of surrender to Allah ﷻ, Who has replaced their will, with His will. Allah ﷻ radiates on them with His attribute of *al-Wali*, the Protecting Friend, and they become the

means through whom Allah ﷻ activates His attribute of protective friendship.

This is the مقام *maqaam* of the *rajul*. It is not ذكر *zakar* or male. Allah ﷻ distinguishes between *zukoor* (males) and *rijaal* in the Holy Qur'aan. So the *rijalullah* are models of success. So a spiritual station is being referred to in this hadith. This hadith is also in Sahih Bukhari as follows:

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَكُونُ اثْنَا عَشَرَ أَمِيرًا فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا فَقَالَ أَبِي إِنَّهُ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ

Narrated Jaabir bin Samura ﷺ: I heard the Holy Prophet ﷺ saying, 'There will be اثْنَا عَشَرَ أَمِيرًا Twelve Muslims with spiritual authority.' He then said a sentence which I did not hear. My father said, 'All of them will be from Quraysh'.

[Sahih Bukhari, Vol 9, The Book of *Al-Akaam* (Judgments) Chapter 51, Page 207, Hadith Number 7222.]

In other traditions there is a slight difference, and the word 'caliph' is replaced by '*amir*'. A different version of this tradition is as follows as recorded in 'Treasure of the Doers of Good Deeds' (*Kanz al-Ummal fi sunan al-aqwal wa'l af`al*)[131]is a known 8 volume set Islamic hadith collection, collected by Islamic Scholar Ali ibn Abd-al-Malik al-Hindi (d1567 CE/975 AH).

This ummat will have **twelve custodians from Quraysh** (*baatini Imamat*) and those who intend to insult them will not cause them any harm. This upright faith will not decline till the **twelve from Quraysh** remain. When all of them pass away the earth will swallow its inhabitants.

According to the Sunni school of thought[132]:
Twelve Imams of *Ahl al-Bayt* أهل البيت, according to the *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة are:

1. **Ali ibn Abu Talib** ﷺ علي بن أبي طالب [600-661 CE]; the *Mawla* or protecting spiritual guide, of all Muslims after the Holy Prophet Muhammad ﷺ; we acknowledge him as the fourth Caliph. He

holds a high position in all Sufi Muslim orders (*Turuq*); the members of these orders trace their spiritual lineage to the Holy Prophet Muhammad ﷺ through him. He was assassinated by Abd-al-Rahman ibn Muljam, a *Kharijite* in Kufa, who slashed him with a poisoned sword. Buried at the Imam Ali Mosque in Najaf, Iraq.

2. **Hasan ibn Ali** ؓ الحسن بن علي [624 to 680CE] He was the eldest surviving grandson of the Holy Prophet Muhammad ﷺ through his daughter, Hazrath Fatimah ؓ. Hasan succeeded his father as the caliph in Kufa, and on the basis of peace treaty with Hazrath Muawiyah ؓ, he relinquished the Caliphate following a reign of seven months. He was poisoned by his wife in Madinah, Arabia on as part of a political conspiracy against *ahl al-Bayt*. Buried in *Jannat al-Baqi*.
3. **Husayn ibn Ali** ؓ الحسين بن علي [626 to 680 CE]: He was the second grandson of the Holy Prophet Muhammad ﷺ through his daughter, Hazrath Fatimah ؓ. Husayn opposed and protested against the validity of caliphate of Yazid, the first. As a result, he and his family were later martyred in the Battle of Karbala by Yazid's forces. After this incident, the commemoration of Husayn ibn Ali ؓ has become a central rite in *Sunni*, Sufi and *Shia* identity.
4. **Imam Ali ibn al-Husayn** a.k.a. as *Zayn al-Abidin* ؓ علي بن الحسين (approximately 6 January 659 - 20 October 712 CE) His mother was Hazrath Sherbanu ؓ and his father was Imam Husayn ibn Ali. His brothers include Imam Ali al-Asghar ibn Husayn ؓ and Imam Ali al-Akbar ibn Husayn ؑ. He is known as *Zayn al-Abidin* 'Beauty/Best of the Worshippers'. He is buried in *Jannat al-Baqi*.
5. **Imam Ali ibn Husayn** علي بن حسين a.k.a Imam Muhammad ibn Ali al-Baqir ؑ محمد ابن علي الباقر [676-743 CE / 1 Rajab 57 AH – 7 Dhu al-Hijjah 114 AH] He is known as *al-Baqir al-Ulum* (splitting open knowledge). His father was the previous Imam Ali ibn al-Husayn ؑ and his mother was Sayyida Fatimah bint Hasan ibn Ali ؑ. He is highly respected by Sunni Muslims for his religious knowledge and Islamic scholarship.

6. **Imam Jaafar al-Saadiq** ibn Muhammad ibn Ali ibn Husayn ﷺ (702-765 CE/ 83–148 AH) جعفرالصادق Imam Jaafar al-Saadiq is said to be highly respected by Sunni Muslims for his great Islamic scholarship, pious character, and academic contributions. Imam Jaafar as-Saadiq ﷺ's mother Umm Farwah bint Qaasim ibn Muhammad ibn Abu Bakr ﷺ is the great-great-granddaughter of Hazrath Abu Bakr Siddique ﷺ. His presence also graces the *Naqshbandi* Sufi chain. He was a polymath (someone who has a lot of knowledge about many different subjects) an astronomer, alchemist, Islamic scholar, Islamic theologian, writer, philosopher, physician, physicist and scientist. He was also the teacher of the famous chemist, Jabir ibn Hayyan (Geber), and of Imam Abu Hanifa ﷺ.
7. **Imam Musa ibn Ja'far ibn Muhammad al-Kaazim** ﷺ موسى الكاظم الإمام (November 6, 745 - September 1, 799 CE / Safar 7, 128 – Rajab 25, 183 AH). He was the son of the 6th Imam Jaafar al-Saadiq and his mother's name was Hamidah Khatun. Imprisoned and poisoned in Baghdad, Iraq. Buried in the Al-Kadhimiya Masjid in Kadhimiya, Baghdad.
8. **Imam Ali ibn Musa al-Rida** ﷺ علي بن موسى الرضا (December 29, 765 - August 23, 818 CE) the son of Imam Musa ibn Jaafar ibn Muhammad *al-Kaazim*. He was famous for his discussions with both Muslim and non-Muslim religious scholars. Buried in the Imam Reza *mazaar* in Mashad.
9. **Imam Muhammad al-Taqi or Muhammad al-Jawad** الإمام محمد التقي الجواد [Rajab 10, 195 AH - Dhu al-Qadah 29, 220 AH: approximately April 8, 811 CE - November 24, 835 CE] His father was Ali ibn Musa al-Rida ﷺ and mother was Khaizaran, a woman from the family of the blessed wife of the Holy Prophet Muhammad ﷺ Maria al-Qibtiyya ﷺ. Buried in the Al-Kadhimiya Masjid in Kadhimiya, Baghdad.
10. **Imam Ali ibn Muhammad ibn Ali al-Hadi** علي الهادي النقي, also known as Ali *an-Naqi* (March 5, 828 – June 27, 868). He was born in Madinah to the ninth Imam, Muhammad al-Taqi, and Lady Sumanah. He was eight years old when his father died, and when

he was appointed with the *baatini Khilafat* or Imamate. Buried in the Al-Askari Masjid in Samarra, Baghdad.

11. **Imam Hasan al-Askari** الإمام الحسن بن علي العسكري [8 Rabi al-Thani 232 AH – 8 Rabi al-Awwal 260 AH; approximately: December 1, 846 - January 1, 874] was the eleventh of the Twelve Imams after *Panjattan*. He was born in Madinah to Imam Ali al-Hadi and The Lady Saleel. His title *al-Askari* derives from the Arabic word *Asker* which means Army. Hasan's title was reflective of his living most of his life in a garrison town. He married a Byzantine princess who was the grandaughter of a Byzantine emperor, named Narjis. He was 22, when his father was killed and the period of his Imamate, following his father's death, was six years. Hasan Al-Askari was 28, when martyred in 260 Hijra and was buried in Samarra.
12. **Imam Muhammad al-Mahdi** الإمام محمد المهدى: the Mahdi will come from the family of the Holy Prophet Muhammad ﷺ, the signs suggest that he has already been born but his exact identity and birth is only known to Allah ﷻ and the Holy Prophet Muhammad ﷺ. His will be a universal *Khilafat*. He would belong to the House of Muhammad ﷺ (*ahl al-Bayt*). His name would be Muhammad and his family name would be Abul Qaasim, his father's name would be Abdullah, and he would appear in Makkah. He himself would not know he is the Mahdi till a divine voice announces it at the Holy Kaaba. He would protect the Muslims from destruction and would restore the religion to its original position. Sunnis also believe that Hazrath Isa عليه السلام (Jesus) will return alongside the Mahdi. In Islamic tradition the Mahdi (مهدي) is the prophesied redeemer of Islam who will stay on earth seven, nine, or nineteen years before the coming of the day, *Yaum al-Qiyamah* (Day of the Resurrection or Day of the Standing). Muslims believe the Mahdi will rid the world of error, injustice and tyranny alongside Hazrath Isa عليه السلام عيسى (Prophet Jesus عليه السلام).

Note 1: Imam Muhammad ibn Hasan ibn Ali رضي الله عنه (محمد ابن الحسن ابن علي) is he whom the *Shia* erroneously believes is the missing Imam and will re-

appear as the Mahdi. His mother was Lady Narjis (Melika), an Italian princess who pretended to be a slave so that she might travel from her kingdom to Arabia. His father was Imam Hasan al-Askari ﵁. *Shiahs* believe he is the Imam Mahdi ﵇ but this is not the *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة view though we believe he had disappeared from view (*ghaibul Imam*) of the common people. According to the respected *Chishti* Sufi Shaykh, Khwaja Hasan Nizami ﵁ (1878-1955) from the family of the custodians of Hazrath Nizamuddin Aulia ﵁'s *mazaar* in his book '*Imam uz Zaman ki Aamad*' [133] on page 68 it is mentioned that Hazrath Ali ﵁ said regarding this Imam that he will re-appear leading an army from the east to help Imam Mahdi ﵇:

> An Army will march from beyond Khurasan and the Imam leading this army will have the title '*Khalifatul Mahdi*'. He will be a blood relation of the Mahdi. He will carry a Black Flag. Muslims are exhorted to join this army.

Note 2: The Spiritual Pivot of the universe from the lineage of Hazrath Hasan ibn Ali ibn Abu Talib ﵁ الحسن بن علي بن أبي طالب is **Hazrath Shaykh Sayyid Abd al-Qadir *al-Hasani al-Husayni al-Jilaani*** ﵁ عبد القادر الجيلانى[1077-1166 CE] who was a noted Sunni Hanbali preacher, Sufi Shaykh and the figurehead of the *Qadiri* Sufi order. He was born during Ramadan in 1078 CE, in the Persian province of Jilaan (Iran) south of the Caspian Sea. He belongs to the spiritual chain of Junayd Baghdadi. He is popularly known as *al-Gauth al A'zam* (the Supreme Helper). Shaykh Ahmad Sirhindi[134] ﵁, *Mujaddid Alf Saani* or the Reviver of the Second Millennium' [1564-1624] in his *Maktubaat-e-Imam Rabbani* writes[135] that:

> Allah ﷻ has made Hazrath Ali ﵁ the source of sainthood (*mamba e wilaya*) and the Spiritual Treasure House[136] [it was shared by Hazrath Fatimah ﵂, Imam Hasan ﵁ and Imam Husayn ﵁ as its direct legatees.[137]] Thereafter it was filtered down to the Imams [Imam Zaynul Aberdeen ﵁, Imam Baqir ﵁, Imam Jaafar Saadiq ﵁, Imam Musa Kaazim ﵁etc]. He states there were eleven Imams before Hazrath *Ghaus al-A'zam* ﵁. The Fountain of Sainthood when it passed to Hazrath *Ghaus al-A'zam* ﵁ it will remain with him till the advent of Imam Mahdi ﵇[138]]

Note 3: Hazrath Ali ﵁ reports that the Holy Prophet ﷺ said[139],

The Caliphs and Imams of *Ahl al-Bayt*

الإِيْمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ

Imaan is recognition by the heart, affirmation by the tongue
and to perform deeds of righteousness.

Ibn Majah included this hadith in his collection on the authority and narration of Abu Salt al-Harawi ؓ; who transmitted it on the authority of Sayyid Imam Ali bin Musa Raza ؓ. The *sanad* or *isnad* (chain of transmission) which is Sayyid Imam Ali bin Musa Raza ؓ who heard it from his father Sayyid Musa Kazim ؓ, who heard it from his father Sayyid Imam Jaafar Saadiq ؓ, who heard it from his father Sayyid Imam Muhammad al-Baqir ؓ, who heard it from his father Sayyid Imam Zainul Aberdeen ؓ, who heard it from his father Sayyid Imam Husayn ؓ, who heard it from his father Sayyid Imam Ali ibn Abi Talib ؓ who heard it from the Holy Prophet Muhammad ﷺ. Abu Salf al-Harawi ؓ who transmitted this Hadith to Imam ibn Majah ؓ, one of the prominent Imams of Hadith, whose collection is part of the *Sihah Sittah* (six most authentic books of hadith) states that if this *sanad* or *isnad* (chain of transmission), not the *matan* (text or subject matter), but the names of the Imams of the Household of the Holy Prophet ﷺ; the transmitters from Sayyid Imam Ali bin Musa Raza ؓ to the Holy Prophet Muhammad ﷺ is recited and one blows his breath on an insane person then he will be instantly cured. If the names of the *Ahl al-Bayt* have such power, what power their beings must possess.

I felt it was my duty to clear this belief in our Sufi Circle of *Chishti Nizami Habibi Soofi* Sufi Order, since we have held this belief in Twelve Imams (*Bara Imaam*) for many years and recently due to ignorance; assumed intelligence or malicious intent we have been branded *Shia* by some out of ignorance or malice.

HAZRATH ABU BAKR AS-SIDDIQUE ؓ

Hazrath Abu Bakr as-Siddique or Abdullah bin Abu Quhafah ؓ as the first caliph ruled from 8 June 632 CE/10 AH – 23 August 634 CE/13 AH. Hazrath Abu Bakr ؓ wore a simple single garment, which he used to pin together, so much so that he became known as the '*man of the two pins*'. The Messenger of Allah ﷺ once noticed that Hazrath Abu Bakr's clothes were torn in several places. He said:

> 'Abu Bakr ﷺ there was a time when you were in great luxury.
> Now look at what suffering you have to bear for Islam.'

Hazrath Abu Bakr ﷺ replied that intimacy of Allah ﷺ and His Messenger ﷺ was worth an entire lifetime of toil and suffering. Hazrath Abu Bakr ﷺ wanted to spend his wealth on the Messenger of Allah ﷺ, but feared the disrespect of having his hand above the one that would receive, and for this he would weep all night. He thus prayed to Allah ﷻ for the Holy Prophet ﷺ to spend his wealth as the master saw fit. Allah ﷻ accepted his prayer, and hence, the Messenger of Allah ﷺ used to spend Hazrath Abu Bakr ؓ's wealth as his own. The Messenger of Allah ﷻ once said:

> Indeed Abu Bakr ؓ is the greatest among all people in regards
> to sincerity, service, and wealth.

Lineage and Title of Abu Bakr ؓ

Hazrath Abu Bakr ؓ's full name is Abdullah ibn Uthman ibn Aamir ibn Amr ibn Ka'ab ibn Sa'ad ibn Teem ibn Murrah ibn Ka'ab ibn Luaiy ibn Ghaalib *alQurashee At-Teemee*. His name *Abd- Allah* means (Servant of Allah). Although he is most known by his title 'Abu Bakr', he has many other titles. He was given the title '*Siddique*' (the embodiment of truth) by the Holy Prophet Muhammad ﷺ after he believed him in the event of *Isra* and *Mi'raaj* when other people didn't, and Hazrath Ali ؑ confirmed that title several times.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ اثْبُتْ أُحُدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ

Hazrath Abu Bakr Siddique ﷛

Narrated Anas bin Malik ﷛: The Holy Prophet ﷺ once climbed the Mountain of Uhad with Abu Bakr ﷛, Umar ﷛ and Uthman ﷛. The mountain shook with them. The Holy Prophet ﷺ said (to the mountain), "Be firm, O Uhad! For on you there are no more than a Prophet, a *Siddique* and two martyrs.

[Sahih Bukhari, Volume 5, The Virtues of the Companions of the Holy Prophet ﷺ, Chapter 5, Page 27, Hadith number 3675]

From this Hadith we can deduce many aspects of belief. Here the Holy Prophet Muhammad ﷺ is demonstrating his knowledge of the unseen. Also the Holy Prophet ﷺ himself called Abu Bakr ﷛, *Siddique* صِدِّيقٌ. The mountain also gets ecstatic out of love.

Early life

Abu Bakr ﷛ was born in Makkah some time in the year 573 CE, in the Banu Taim (or Teem) branch of the Quraysh tribe. Abu Bakr ﷛'s father's name was Uthman Abu Quhafa ﷛ referred to as Abu Quhafa, and his mother was Salma bint Sakhr ibn Ka'ab ibn Teem. Her title (*kunyah*) was *Umm al-Khair* (Mother of Virtues). Hazrath Ayesha ﷛ described her father Hazrath Abu Bakr ﷛ as:

He was a man with fair skin, thin, withered, with a sparse beard, a slightly hunched frame, sunken eyes and protruding forehead, and the bases of his fingers were hairless.

[*Tarikh al-Tabari* or *Tarikh al-Rusul wa al-Muluk* تاريخ الرسل والملوك (History of the Prophets and Kings) [140]

He was born in a rich family of the tribe of Quraysh. He spent his early childhood like other Arab children of the time among the Bedouins who called themselves *Ahl-i-Ba'eer* (the people of the camel), thus he developed a particular fondness for camels. In his early years he played with the camel foals and goats, and his love for camels earned him the nickname of Abu Bakr ﷛, (the father of the foal of the camel). When Abu Bakr ﷛ was 10 years old he went to Syria along with his father with the merchants' caravan. The Holy Prophet Muhammad ﷺ, who was 12 years old at the time, was also with the caravan. In 591 CE at the age of 18, Abu Bakr ﷛ went into trade and adopted the profession of a cloth merchant which was the family's business. In the coming years Abu Bakr ﷛ travelled extensively with caravans. Business trips took him to Yemen,

Syria, and elsewhere. These travels brought him wealth and added to his experience. His business flourished and he rose in the scale of social importance. Though his father Uthman Abu Quhafa رضي الله عنه was still alive, he came to be recognized as chief of his tribe. Abu Bakr رضي الله عنه was assigned the office of awarding blood money in cases of murder. His office was something like the office of an honorary magistrate.

Like other children of the rich Makkan merchant families, Abu Bakr رضي الله عنه was literate. On his travels he met with adherents of many religions and was particularly interested in monotheism which he heard from Christians. He never worshipped idols and was searching for the truth and was searching for the religion that was in harmony with his sound and uncorrupted nature. He memorised lines of poetry of poets who spoke about monotheism. He used to attend the annual fair at the *Ukkaadh* marketplace, and participate in poetical conference. He had a very good memory and had a good knowledge of the genealogy of the Arab tribes, their stories and their politics. When the Holy Prophet Muhammad ﷺ married Hazrath Khadijah bint Khuwaylid رضي الله عنها and moved to her house, he became a neighbour of Hazrath Abu Bakr رضي الله عنه who lived in the same locality. That was the quarter of Makkan aristocracy. Like the house of Khadijah رضي الله عنها, the house of Abu Bakr رضي الله عنه was double-storied and impressive. As neighbours, the Holy Prophet Muhammad ﷺ and Hazrath Abu Bakr رضي الله عنه developed a friendship. They were almost the same age and in the same business.

Acceptance of Islam

On his return from a business trip from Yemen, he was informed by friends that in his absence the Holy Prophet Muhammad ﷺ had declared himself as the Messenger of God, and proclaimed a new religion. Abu Bakr was the first adult free male to accept Islam, though there is a minority view that Hazrath Abu Talib عليه السلام was the first. Being an adherent of the Chishti School of Sufism I subscribe to the view that Hazrath Abu Talib عليه السلام accepted Islam. In Ajmer Shareef, at the *Mazaar* of Khwaja Muinuddin Chishti رضي الله عنه [The Birth of Hazrath Abu Talib عليه السلام] *Jashan-e-Abu Talib* عليه السلام is celebrated annually on the 28 Shawwal. See the website http://www.ziaratekhwaja.com/programmes.htm [I will discuss this later]. Scholars, as well as some Sunnis Muslims maintain that the first child to

publicly accept Islam was Hazrath Ali ibn Abi Talib ﵁, though to Sufi's Hazrath Ali ﵇ always knew of the Holy Prophet Muhammad ﷺ's status through pre-knowledge. There are many Hadith to prove that Hazrath Ali ﵇ was the first to accept Islam. However, Hazrath Ali ﵇ was still a pre-pubescent child when he accepted Islam. Hazrath Abu Bakr ﵁ was the first person outside the family of the Holy Prophet ﷺ to openly become a Muslim.

Life after accepting Islam

All his children accepted Islam. Hazrath Abu Bakr ﵁'s conversion brought the most benefit to Islam and his *da'wah* brought many people to Islam. He persuaded his intimate friends to convert to Islam. Slavery was common in Makkah, and many slaves accepted Islam. When an ordinary free man accepted Islam, despite opposition, he would enjoy the protection of his tribe. For slaves however, there was no such protection and they commonly experienced persecution. Hazrath Abu Bakr ﵁ felt compassion for slaves so he purchased many and freed them. Most of the slaves liberated by Abu Bakr ﵁ were either women or old and frail men. The father of Abu Bakr ﵁ asked him as to why doesn't he liberate strong and young slaves who could be a source of strength for him. Hazrath Abu Bakr ﵁ replied that he was freeing the slaves for the sake of Allah ﷻ, and not for his own sake. The 92nd Sura *al-Layl* (the Night) اللَّيْل verses 5 to 7 was revealed due to this:

فَأَمَّا مَن أَعْطَى وَاتَّقَى

So he who gives away (his wealth in the way of Allah ﷻ) and commits himself (to Allah ﷻ)

وَصَدَّقَ بِالْحُسْنَى

And truthfully صَدَّقَ testifies to the best,

فَسَنُيَسِّرُهُ لِلْيُسْرَى

We will indeed make smooth for him the path to Bliss

In this verse Allah ﷻ has referred to Hazrath Abu Bakr ﵁ as *Siddique*. The rest of the verses 8 to 21 also applaud Hazrath Abu Bakr ﵁.

Madinah to Karbala

Persecution by the Quraysh

For three years after the advent of Islam, Muslims kept secret their faith, and prayed in secret. In 613 CE after the open call to people to Islam, the first public address, after the Holy Prophet Muhammad ﷺ, inviting people to offer allegiance to the Holy Prophet Muhammad ﷺ was delivered by Abu Bakr ؓ. In a fit of fury the young men of the Quraysh tribe beat him mercilessly till he lost consciousness. Following this incident Abu Bakr ؓ's mother converted to Islam. Abu Bakr ؓ was persecuted many times by the Quraysh. Abu Bakr ؓ's beliefs would have been defended by his own clan, but not by the entire Quraysh tribe. Hazrath Umar bin Aas ؓ related:

> The Messenger of Allah ﷺ was praying with us one day in the Holy Mosque in Makkah (*al- Haram*) when Utbah bin Abu Mu'ith stepped forward and started strangling him with a thin cloth. Hazrath Abu Bakr ؓ stepped forward and pulled him away, saying:
>
> 'Are you going to kill a man just because he says that Allah ﷻ is my Creator?'

When Hazrath Abu Bakr ؓ said this, the unbelievers abandoned their primary target and assaulted him instead, beating him so severely that most thought him dead. Hazrath Abu Bakr ؓ was brought home, by his family members of Bani Teem, covered with wounds. The first thing he wanted to know upon regaining consciousness was the condition of the Messenger of Allah ﷺ. His mother rushed to the house of Umme Jamil bint al-Khattab ؓ to inquire. Umme Jamil bint al-Khattab ؓ accompanied his mother to the bedside of Hazrath Abu Bakr ؓ and reassured him that the Holy Prophet Muhammad ﷺ was well and being nursed at the House of *al-Arqam*. Abu Bakr ؓ made an oath that he will not eat or drink until he sees the Holy Prophet ﷺ. Both these noble ladies assisted him to the house where the Holy Prophet Muhammad ﷺ was. As soon as the Holy Prophet Muhammad ﷺ saw him he hurried towards Abu Bakr ؓ and kissed him. He introduced his mother to the Holy Prophet ﷺ and requested that the Holy Prophet ﷺ pray for her and invite her to the faith. The Holy Prophet ﷺ did as requested and Abu Bakr ؓ's mother immediately accepted. Here Hazrath Abu Bakr ؓ

presents an exemplary example of *ishq*, in that he put his pain and suffering second to the condition of the Holy Prophet Muhammad ﷺ.

Migration to Madinah

In 622 CE on the invitation of the Muslims of Madinah, the Holy Prophet Muhammad ﷺ, as per Divine decree, ordered Muslims to migrate to Madinah. The migration began in batches. Hazrath Imam Ali ﷺ was the last to remain in Makkah; entrusted with responsibility of fulfilling the obligations the Muslims had in Makkah, and famously slept in the bed of the Holy Prophet Muhammad ﷺ when the Quraysh led by Ikrima attempted to murder the Holy Prophet ﷺ as he slept. This was a very significant event that again pointed to the spiritual inheritance.

Hazrath Abu Bakr ﷺ accompanied the Holy Prophet Muhammad ﷺ in his migration to Madinah. The Holy Prophet ﷺ was tired of the oppression of the unbelievers and he migrated *(Hijrah*[141]*)*. Allah ﷻ ordered him to migrate so as to make migration a *Sunnah*[142] for the Community *(Ummah)*. The Holy Prophet ﷺ left his abode, whilst Hazrath Ali ﷺ slept on his bed. The unbelievers were keeping a watch on the home of the Holy Prophet ﷺ and were waiting with swords drawn, to ensure that he does not escape alive. The Holy Prophet ﷺ left his home whilst reciting Sura *Ya Sin* سُورة يٰس and Allah ﷻ did not permit the unbelievers to see him. Allah ﷻ said to the Holy Prophet ﷺ:

> 'O My Beloved! Do not hide and leave your home. Recite the Holy Qur'aan and leave. For every aspect of your life, every saying and action of yours will be recorded to serve as a model for all future generations.'

So the Holy Prophet ﷺ left home reciting Sura *Ya Sin* سُورة يٰس. He went to the home of Hazrath Abu Bakr Siddique ﷺ, whom he found awake with a lamp lit in his home. The Holy Prophet ﷺ asked:

> 'O Abu Bakr! You are awake and waiting as if you knew I was coming?'

Hazrath Abu Bakr Siddique ﷺ replied:

> O Messenger of Allah ﷺ! Some time back, within your discourse, you had stated that we will have to migrate from here, and you gestured towards me saying I would be your

> companion on this journey. I have not slept at night from that time. I thought what if, you, my Master, were to come at night with the enemy on your heels and I would be asleep. The period in which you would wake me could prove fatal, and you could be harmed. So my Master, I have not slept at night from that day on waiting for you.

The Holy Prophet ﷺ said:

> Allah ﷻ has granted us permission to migrate. So let us leave.

The Holy Prophet ﷺ left with Hazrath Abu Bakr Siddique ؓ. About 6 miles or 10 kilometres from Makkah, the Ennobled, is a mountain named *Jable Thawr*, containing a cave called *Gaare Thawr*, which is located at a height of five kilometres. It is a difficult and hazardous climb, especially in the dark of night. History records the belief, love and service of Hazrath Abu Bakr Siddique ؓ, who said to the Holy Prophet Muhammad ﷺ:

> Master, climb onto my shoulders and I will carry you up.

He carried the Holy Prophet ﷺ. Gauge what esteem the Holy Prophet ﷺ must have held Hazrath Abu Bakr Siddique ؓ at that time. What love the Holy Prophet ﷺ must have entertained for Hazrath Abu Bakr Siddique ؓ during that climb. What a condition Hazrath Abu Bakr Siddique ؓ must have been in? His condition must have been that:

> May this climb last forever and may we not reach the cave so that the Holy Prophet ﷺ's blessed body may always be this close to me.

When they reached the cave Hazrath Abu Bakr Siddique ؓ did not even mention that he was tired and desired rest but on the contrary he said:

> Master, rest on my lap

The Holy Prophet ﷺ is asleep on his lap and Hazrath Abu Bakr Siddique ؓ is looking at the blessed face of the Holy Prophet ﷺ. There was a snake in the cave that had been informed that the beloved Prophet of Allah ﷺ would come into this cave hence it had made that cave its home with the desire of seeing the Beloved of Allah ﷺ. When the Holy Prophet ﷺ and Hazrath Abu Bakr Siddique ؓ reached the cave, Hazrath Abu Bakr Siddique ؓ noticing holes in, tore up his clothing and sealed the holes and ran out of cloth to seal one. He put his toe into that hole with the intention that any creature may bite him, and even if he dies no

discomfort must reach the Holy Prophet ﷺ. This is ecstatic, intense love. Hazrath Shaykh Abd al-Qaadir Jilaani ﷺ says in *Al-Ghunya li-Talibi Tariq al-Haqq* about a disciple who discards his robe in an ecstatic state of love:

> If the Sultan (Allah ﷻ) confers a robe of honour (*khi'la*) upon someone, it is incumbent upon the recipient of that honour to remove the garment he happens to be wearing, and don the robe of honour. The situation of the spiritual pauper (faqir) is therefore analogous, since he is obliged to step out of his tattered robe (khirqa) and don what has been conferred upon him by the Maker (*Baari*) [Allah ﷻ], in the way of radiant lights, nearness and gracious favours.

[*Al-Ghunya li-Talibi Tariq al-Haqq*; 1997 al-Baz Publication, Volume 5; Chapter 16; Page 84; Translated by Muhtar Holland]

A snake bit the toe of Hazrath Abu Bakr Siddique ﷺ. The effect of the poison brought tears to his eyes and the Holy Prophet ﷺ asked him as to what was bothering him. He said:

> O Master! A snake is continuously putting its poisonous fangs into my toe in this hole.

The Holy Prophet ﷺ asked him to remove his toe from the hole, to which he replied:

> O Master! If I do so, it will trouble you

The Holy Prophet ﷺ replied:

> Don't be concerned, the snake loves me, it only wishes to see me.

Hazrath Abu Bakr Siddique ﷺ removed his foot and the Holy Prophet Muhammad ﷺ applied his blessed saliva on the snakebite. This brought immediate relief to Hazrath Abu Bakr Siddique ﷺ. The danger passed and the poisonous effect was dispelled with the order of Allah ﷻ. The snake came out of the hole and fulfilled its desire of seeing the Holy Prophet ﷺ. The Holy Prophet ﷺ asked the snake:

> Why did you bite my friend?

It replied:

> Master, such a long period has passed in this cave with the desire that when you arrive I will see you. He had closed all avenues for me to come out. As much as I did not wish to

> harm Hazrath Abu Bakr Siddique ﷺ I was forced to do so for I also love you and desired to see you.

The snake then left. Why did the snake bite Hazrath Abu Bakr Siddique ﷺ? The wisdom behind it was that he also might gain the rank of a martyr. In his last days he died of the effects of this same poisonous bite. Remember, he also is counted amongst the martyrs.

He carried the Holy Prophet ﷺ on his shoulders to the cave, sacrificed his life, bore the effects of the poisonous snakebites and let his beloved sleep on his lap. Did the Holy Prophet ﷺ recompense him for this service? Yes he did! The Holy Prophet ﷺ said:

> Abu Bakr Siddique ﷺ, you sacrificed for my comfort in the cave, I will make place for you in my Burial Chamber (mazaar). In the cave I slept on your lap but in my Burial Chamber you will sleep in my proximity.

Unto this day Hazrath Abu Bakr Siddique ﷺ rests in the blessed Burial Chamber.

The one who carried the weight of Prophethood on his back, Hazrath Abu Bakr Siddique ﷺ, and the bearer of this exalted spiritual station was honoured by the Holy Prophet ﷺ with the transmission of the outward *dhikrullah*, the ecstatic remembrance, in powerful tones of the beautiful Names of Allah ﷻ, which Hazrath Ali ﷺ would often practice alone in the wilderness. This most exalted among the exalted companions of Divine Love is the trunk of the Tree of *Tariqa*, which grows from the root of the Holy Prophet ﷺ, called *tariqa aaliya*. This teaching occurred when the two lovers were together in the cave. The outward *dhikrullah* of Ali ﷺ and the inward *dhtkrullah* of Abu Bakr ﷺ coexist in the subtle being of the true disciple and in the life of the Sufi way, reflecting infinitely like two clear mirrors facing each other.

Arrival in Madinah

Upon reaching Madinah, the people of Madinah welcomed the Messenger of Allah ﷺ and Hazrath Abu Bakr ﷺ. The people of Madinah had not seen the Messenger of Allah ﷺ, and they encircled Hazrath Abu Bakr ﷺ, because the lover had become so inundated with the light (*nur*) of the Holy Prophet Muhammad ﷺ, that in appearance, mannerisms,

walk, speech, and dress were so similar that it proved impossible to tell the difference between the two. When the sun reached its peak in the sky, Hazrath Abu Bakr ﷛ stepped forward and placed his shawl upon his beloved's head to shield him from the sun. The Holy Prophet Muhammad ﷺ did not need this for a cloud sheltered him at all time but Hazrath Abu Bakr ﷛ did this so the people of Madinah could see the difference between master and servant. It is written in hadith:

فَأَقْبَلَ أَبُوبكْرِ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِه فَعَرَفَ النَّاسُ رَسُولَ اللَّهِ ﷺ عِنْدَ ذَلِكَ

Only when Abu Bakr ﷛ stepped forward and placed his shawl
on the Messenger of Allah ﷺ did the people recognize the
Messenger of Allah ﷺ.
[Sahih Bukhari, Volume 5, The Merits of Al-Ansaar ; Page 151; Chapter 45; Hadith number 3906]

This chain of events tells us of a true lover's beautiful and complete devotion towards his beloved, annihilates him in the beloved. Hazrath Amir Khusro ﷛ wrote:

من تو شدم تو من شدی من تن شدم تو جان شدی
تا کس نگوید بعد ازین من دیگرم تو دیگری

Mun tu shudam tu mun shudi, mun tun shudam tu jaan shudi
Taakas na guyad baad azeen, mun deegaram tu deegari
I have become you and you me,
I am the body, you soul;
So that no one can say hereafter,
That you are someone and me someone else

According to Sahih Bukhari and Muslim, when the Holy Prophet Muhammad ﷺ arrived in Madinah the ladies climbed onto the rooftop balconies, the men and children lined the alleys and streets. Some where playing on the *duff* (drum) and according to the word of the Hadith there was an outburst of happiness with the words:

ينادون : يا محمد ! يا رسول الله ! يا محمد ! يا رسول الله !

Madinah to Karbala

Yunaduna Ya Muhammad, Ya Rasul-Allah ﷺ
They called out ecstatically 'O Muhammad ﷺ! O Messenger of Allah ﷻ!

This is the Sunnah of the ecstatic cry of happiness (*narae risaalat*).

The ladies and children were playing on the *duff* and singing:

طَلَعَ البَدْرُ عَلَيْنَا

Tala' al-badru 'alaynā
Oh the illumined moon rose over us

من ثنيات الوداع

Min thanīyātil-wadā'
From the valley of al-Wadā

وجب الشكر علينا

Wajab al-shukru 'alaynā
And we owe it to show gratefulness

ما دعى لله داع

Mā da'á lillāhi dā'
Where the call is to Allah ﷻ

أيها المبعوث فينا

Ayyuhal mab'ūthu fīnā
Oh you who were raised among us

جئت بالأمر المطاع

Ji'ta bil-amri al-muṭā'
Coming with a word to be obeyed

جئت شرفت المدينة

Ji'ta sharaft al-madīnah
You have brought to this city nobleness

مرحبا يا خير داع

Hazrath Abu Bakr Siddique ﷺ

Marḫaban yā khayra dā'
Welcome best caller to God's way

It was a day of happiness and joy, the likes of which the people of Madinah have never witnessed. These are narrations that belong to the Chapter of Love in this *Deen*. If this *deen* is devoid of this Chapter of Love, then it has no relevance in our lives. In the *Sunan* of ibn Abu Da'ud (202AH-817CE/275AH-888CE)[143] and Imam al-Asqalani[144] [773 AH/ 852 AH] in *Fath ul-Bari fi Sharh Sahih al-Bukhari* or *Fathul Bari* [Grant of the Creator][145], the most valued Sunni commentary of Sahih Bukhari, in 18 volumes, that when the Holy Prophet Muhammad ﷺ arrived in Madinah after the *Hijrah* then the Companions having Abyssinian roots danced ecstatically in happiness. Imam Bukhari[146] has narrated this in *at-Tarikh al-Kabir*. Imam Nawawi[147] and Imam Asqalani have stated that this was a welcoming ecstatic dance (*raqs*) by the Abyssinians who by nature did this at joyous occasions. They were playing on the drum, dancing with spears and were in an ecstatic state (raqs) singing. Due to their pronunciation the Holy Prophet Muhammad ﷺ asked the Sahaba as to what they were saying in this ecstatic state? The Sahaba told the Holy Prophet ﷺ that they were saying:

مُهَمَّدٌ أَبدٌ سَلَة

Muhammadun abdun saleh
Muhammad ﷺ is the most righteous slave of Allah ﷻ[148]

In another narration it is mentioned they were singing:

يقولون : أبو القاسم الطيب

Abul Qaasim at-Tayyib
Father of Qaasim عليه السلام the Pure (the Good)[149]

This is in the same spirit as Hazrath Amir Khusro ﷺ saying:

محمد شمع محفل بود

Muhammad sham-e- mehfil buud
Muhammad ﷺ is the light of the gathering

It caught the attention of the Holy Prophet Muhammad ﷺ since it was different from Arab celebration. He thereafter he had ordered them to

come and perform this ecstatic 'dance of love' (*Raqs*) رَقص on every *Eid al Adha*. It is also recorded in *Tirmidhi* and *Abu Da'ud*. The Imams of Hadith have written commentaries on this Hadith about the African companions of the Holy Prophet Muhammad ﷺ from Ethiopia (Abyssinia), the *Bani Arfida* بني أرفدة [150] the residents of Madinah that used to come to visit the Holy Prophet Muhammad ﷺ annually on the occasion of '*Eid* عيد since he had ordered them to come and perform this ecstatic 'dance of love' (*Raqs*) رَقص. They used to perform it annually in front of the Door of the Holy Prophet Muhammad ﷺ in the *Masjid*, on the piece of *Jannah*. Once Hazrath Umar ؓ walked into the *Masjid* and tried to stop them. The Holy Prophet Muhammad ﷺ made it a point to dispel the Ethiopians' misgivings about Umar ؓ's intrusion and encouraged them to dance well and, in one account of this authentic story, reassured them to keep up their drumming and dancing, saying:

> "Continue with your expression of love, sons of Arfida, so the Jews and Christians know there is latitude in our religion." [151]

مر رسول الله (ص) بالذين يدوكون بالمدينة فقام عليهم
وكنت انظر فيما بين اذنيه وهو يقول : خذوا يا بني أرفدة
! حتى تعلم اليهود والنصارى أن في ديننا فسحة ، فجعلوا
يقولون : أبو القاسم الطيب ، فجاء عمر فارتدعوا

The Messenger of Allah ﷺ passed by those who were stomping the ground in Madinah (in a display of ecstatic love for him) and He stood up to see and I (Ayesha) was watching from behind him and he ﷺ was saying: Carry on O Bani Arfida so the Jews and Christians can see that in our deen there is latitude so they were saying: Father of Qaasim ﷺ the Pure (the Good). Umar ؓ came and they were deterred.

In another report most probably in regard to Hazrath Umar ؓ's intervention the Holy Prophet ﷺ felt compelled to encourage the Muslim African dancers by saying:

دونكم يا بني أرفدة

Hazrath Abu Bakr Siddique رضي الله عنه

"Carry on with your drumming and dancing, O Bani Arfida!
So that the Jews and Christians know that there is latitude in
our religion"

This is a lesson for us that we should carry our faith with us wherever we go and not our culture. Wherever Islam went it gave the people the faith and enhanced the indigenous culture.

Spending for Islam

When the Holy Prophet Muhammad ﷺ requested a contribution for the Tabuk[152] Expedition, the Muslims gave whatever they could give, but Hazrath Abu Bakr Siddique رضي الله عنه exceeded all the records by giving all that he had to the Holy Prophet ﷺ without leaving anything for his own family. He even included the clothing he was wearing. He appeared in front of the Holy Prophet Muhammad ﷺ wearing a sack held together by thorns. The Holy Prophet ﷺ asked him:

فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لِأَهْلِكَ

The Messenger of Allah ﷺ asked him: 'What have you left for
your family?'

قَالَ أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ

He replied: 'I have left for them Allah ﷻ and His Messenger
ﷺ'

[Sunan Abu Dawud; Volume 2, The Book of Zakaat, Chapter 40; Hadith
number 1678]

Allama Iqbal رحمة الله عليه encapsulates this incident in his poetical verses where he says:

پروانے کو پراغ ہے بلبل کو پھول بس

صدیق کے لیے ہے قدا کا رسول (ص) بس

Parwaaneh ku chiraag heh bul-bul ku phool bas;
Sideeque keh liyeh heh Khuda ka Rasul bas

The moth annihilates its existence in the flame whilst, the
nightingale desires the flower.
The annihilation of Siddique رضي الله عنه is, in his desire for the
Messenger of Allah ﷺ

What can motivate a man to give in the path of Allah ﷻ to this extreme except love? After this incident Hazrath Abu Bakr ؓ was not seen for a few days and did not appear at the *Masjid* of the Holy Prophet ﷺ. The Holy Prophet ﷺ enquired as to the whereabouts of Hazrath Abu Bakr ؓ. The companions told the Holy Prophet ﷺ that Hazrath Abu Bakr ؓ had donated for the expedition to Tabuk, to such an extent that he had nothing to wear except a piece of cloth, which he shared with his wife, each of them using it alternatively to wrap themselves at the time of prayer. The Holy Prophet Muhammad ﷺ asked Hazrath Bilaal *al-Habashi* ؓ to go to the house of his daughter, Hazrath Fatimah ؑ and asked her to give an extra piece of cloth that could be given to Hazrath Abu Bakr ؓ so that he could clothe himself and come to the *Masjid*. Hazrath Fatimah ؑ had only one piece of cloth made of goat hair. Hazrath Abu Bakr ؓ wrapped it around his waist and it was too short. He sewed some date palm leaves to it so that he could cover himself decently, and went to the *Masjid*. *Tirmidhi* and *Abu Da'ud* records a hadith in the Sihah Collection (*sihah sittah*), also narrated by *ibn Asakir* that when Allah ﷻ saw this expression of love of Hazrath Abu Bakr Siddique ؓ, He ordered Jibra'eel ؑ, to wear in the same unseemly outfit that Hazrath Abu Bakr ؓ was wearing and to go to the Holy Prophet Muhammad ﷺ and say:

> Allah ﷻ has sent salutations (*salaam*) to Abu Bakr *via* your Holy Personality and asks if he has at least left food at his home and if he is pleased with Allah ﷻ
>
> أراض أنت عنّي (*a'raad anta Anni*)

When Hazrath Abu Bakr Siddique ؓ heard this he went into a state of ecstasy, began whirling and began crying out repeatedly:[153]

أنا عن ربّي راض، أنا عن ربّي راض، أنا عن ربّي راض

> I am pleased with my Lord! 'I am pleased with my Lord! 'I am pleased with my Lord![154]

Tirmidhi and *Ibn Hibban* quote Hazrath Abdullah ibn Mughaffal ؓ that the Holy Prophet Muhammad ﷺ warned:

Hazrath Abu Bakr Siddique ﷺ

عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ رضي الله عنه، قَالَ : قَالَ رَسُوْلُ اللهِ صلي الله عليه وآله وسلم : اللهَ اللهَ فِي أَصْحَابِي، لَا تَتَّخِذُوْهُمْ غَرَضًا بَعْدِي، فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ، وَمَنْ آذَاهُمْ فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَي اللهَ، وَمَنْ آذَي اللهَ فَيُوْشِكُ أَنْ يَأْخُذَهُ. رَوَاهُ التِّرْمِذِيُّ.

وَقَالَ أَبُوْعِيْسَي : هَذَا حَدِيْثٌ حَسَنٌ.

Hazrath Abdullah ibn Mughaffal ﷺ narrates that the Holy Prophet Muhammad ﷺ said; Fear Allah ﷻ regarding my Companions! After my passing do not make them the target of your attacks! Whoever loves them, loves them on account of his love of me; whoever hates them, hates them on account of his hatred of me. He who harms them has harmed me. He who insulted them, has insulted me, and he who insulted me, has insulted Allah ﷻ, he who insulted Allah ﷻ, Allah ﷻ will punish him[155]

[Jaami at-Tirmidhi; Volume 6; Chapters on *al-Manaaqib* (Virtues); Chapter 58; Hadith number 3862]

To love these companions, due to their love for the Holy Prophet ﷺ is a sign of love of the Holy Prophet ﷺ. A lover loves everyone his beloved loves, loves everyone who is faithful to his beloved and loves those that serve his beloved. Thus is forbidden to cut the trees and hurt even the creatures in Madinah, the City of the Beloved. The family, companions and associates of the Holy Prophet Muhammad ﷺ are worthy of love due to their link (*nisbah*)[156] with him. The food and other likes of the Holy Prophet ﷺ is worthy of preference and love. Love makes a lover oblivious of everything other than the beloved and attentive to everything loved by the beloved.

Life in Madinah

In Madinah, the piece of land was chosen for *Al-Masjid an-Nabawi* by the Holy Prophet Muhammad ﷺ was paid for by Hazrath Abu Bakr ﷺ. He

also took part in the construction. Hazrath Abu Bakr رضي الله عنه was paired with Khaarijah ibn Zaid *Ansari* رضي الله عنه (who was from Madinah) as a brother in faith. Hazrath Abu Bakr رضي الله عنه's relationship with Khaarjah was further strengthened when Hazrath Abu Bakr رضي الله عنه married Habiba, a daughter of Khaarijah. Khaarijah ibn Zaid *Ansari* رضي الله عنه live at *As-Sunh*, a suburb of Madinah, and Abu Bakr رضي الله عنه also settled there. After Abu Bakr رضي الله عنه's family arrived in Madinah he bought another house near the Holy Prophet Muhammad ﷺ's.

The climate of Makkah was dry, but the climate of Madinah was damp and this adversely affected the health of the immigrants, so that on arrival most of them fell sick. Abu Bakr رضي الله عنه also suffered from fever for several days and during this time he was attended to by Khaarijah رضي الله عنه and his family. At Makkah, Abu Bakr رضي الله عنه was a trader in cloth and he started the same business in Madinah. He was a wholesaler, and had his store at *As-Sunh*, and from there cloth was supplied to the market at Madinah. Soon his business flourished. Early in 623 CE, Abu Bakr رضي الله عنه's daughter Ayesha رضي الله عنها, who was already engaged to the Holy Prophet ﷺ, was handed over to Muhammad in a simple marriage ceremony, and this further strengthen the relation between Abu Bakr رضي الله عنه and the Holy Prophet Muhammad ﷺ.

> The *Ghazu* or raid was a sort of national sport in Arabia and a means of redistributing resources in a land where there was simply not enough to go around.[157]

In 624 CE /2 AH, Abu Bakr رضي الله عنه was involved in the first *ghazwa* between the Muslims and the Quraysh of Makkah known as the Battle of Badr, but did not fight instead he was one of the guards of the Holy Prophet Muhammad ﷺ's tent. In 625 CE/ 3AH he participated in the Battle of Uhad which ended in a defeat of the Muslims. Before the battle begun, Abu Bakr رضي الله عنه's son Abd ar-Rahman ibn Abu Bakr who was still non-Muslim and was fighting from the side of the Quraysh, came forward and threw down a challenge for a duel. Abu Bakr رضي الله عنه accepted the challenge but was stopped by the Holy Prophet ﷺ. His son later converted to Islam and gained fame during the Muslim conquest of Syria as a great soldier.

Hazrath Abu Bakr Siddique ﷺ

There were *Sahaba* willing to die for the Holy Prophet Muhammad ﷺ. During the Battle of Uhad, Zubayr ibn Awwam رضي الله عنه was jumping to catch the arrows, whilst shielding the Holy Prophet ﷺ. He had 72 wounds on that day. At a later stage a man saw him change his shirt and saw his body covered with scar tissue. He asked Hazrath Zubayr رضي الله عنه:

What's that from?

Hazrath Zubayr ibn Awwam رضي الله عنه replied:

The Battle of Uhad guarding the Messenger of Allah ﷺ

Talha bin Ubaydullah رضي الله عنه earned the title of the living martyr on the battle of Uhad due to his efforts in defending the Messenger of Allah ﷺ. His body was pierced in more then seventy places by the swords and the spears of the pagans, his hand was severed and he lay unconscious in a ditch. Later the Holy Prophet Muhammad ﷺ said:

Whoever would like to see a man who is still walking on earth after he has met his death, he should see Talhah ibn Ubaydillah.

That is how he earned the title of the 'living martyr'. Whenever the battle of Uhad was mentioned to Abu Bakr رضي الله عنه, he would say:

That was a day that belonged all to Talhah

The *Sahaba* didn't do that because of some special training as bodyguards; or secret service or they had insurance policies. They did so because they loved the Holy Prophet ﷺ more than their own selves. The Holy Prophet ﷺ said:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى
أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

Narrated Anas رضي الله عنه: None of you will have truly committed to Allah جل جلاله till he loves me more than his father, his children and all mankind[158]

[Sahih Bukhari, Volume 1; The Book of Faith; Chapter 8; page 61; Hadith no 15]

Later in the year Abu Bakr رضي الله عنه was a part of campaign again the Jewish tribe of Banu Nadir. In 627 CE he participated in the Battle of the Trench and also in the Battle of Banu Qurayza. In 628 CE he

participated in Treaty of Hudaibiya and was made one of the witnesses over the agreement. In the year 628 CE he was a part of the Muslim campaign to Khaybar.

In 630 CE when the Muslim army went for the Conquest of Makkah, Abu Bakr ؓ was a part of the army. In 630 CE he was part of Battle of Hunayn and Siege of Ta'if. He was part of the Muslim army in the campaign of Tabuk under the command of the Holy Prophet Muhammad ﷺ's.

In 631 CE/ 9AH, the Holy Prophet ﷺ sent from Madinah a delegation of many Muslims to perform the Hajj according to the Islamic method. Hazrath Abu Bakr ؓ was appointed as the leader of the delegates, having the honour of being the first *Amir-ul-Hajj* in the history of Islam. In the year 632 CE Abu Bakr ؓ accompanied the Holy Prophet Muhammad ﷺ to Makkah for the farewell Hajj.

Merits of the Immigrants and Helpers

Allah ﷻ says in the Holy Qur'aan in the 9th Sura, *at-Tauba* سُورة التَّوْبَة in Verse 100:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم
بِإِحْسَانٍ رَّضِيَ اللّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

As for those who led the way (responding to the invitation to faith), the first of the Immigrants (*muhaajir*) and of those who helped them (*ansaar*), and those who followed them in (all) good deeds, well-pleased is Allah ﷻ with them, as are they with Him: for them Hath He prepared Gardens under which rivers flow, to dwell therein forever: that is the supreme Triumph

This is the literal translation of this verse. Allah ﷻ has divided the Companions *(Sahaba)* into two groups: One group are those who are the first to accept Islam (وَالسَّابِقُونَ الْأَوَّلُونَ) believe in the Holy Prophet ﷺ and these are from both the Immigrants *(muhaajiruun)* and Helpers *(ansaar).* The second group is those that in truthfulness followed them in faith وَالَّذِينَ

اتَّبَعُوهُم بِإِحْسَانٍ. About both these groups of Companions, Allah ﷻ says, in the 98th Sura *al-Bayyinah* (the Clear evidence) الْبَيِّنَة, in verse 8, that He is pleased with them and them with Him رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْه . Ponder upon this. If Allah ﷻ is pleased with somebody and if someone is displeased with them, the person who is displeased with the one with whom Allah ﷻ is pleased will harm himself for he cannot harm one with whom Allah ﷻ is pleased. Secondly, only those can be displeased with one with whom Allah ﷻ is pleased, who is an enemy of Allah ﷻ and in opposition to Him. For, it means that although Allah ﷻ is pleased with them I am against them. The seeker of Allah ﷻ's pleasure will proclaim:

> O Allah ﷻ! With whom You are pleased I am also pleased.

We the Followers of *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة say:

> O Allah ﷻ! With the Companions You are pleased so we also are pleased. For You have stated that You prepared Gardens under which rivers flow for to dwell therein forever, so we believe all of them are inheritors of heaven.

They are inheritors of heaven and will abide therein forever. Of this Allah ﷻ, who is the Most True in informing, has informed us. We have faith in Allah ﷻ's information and His revealed scripture so we believe the Companions are inheritors of heaven, they will be admitted in heaven and will remain therein forever. This is not the information of any *Molvi* or *Mullah* but that of Allah ﷻ. Thus those that don't consider them to be inheritors of heaven don't have faith on the Holy Qur'aan. The Companions *(sahaaba)* are all inheritors of heaven for Allah ﷻ is pleased with them. Allah ﷻ has issued them with the certificate of His Pleasure.

Status of the Immigrants *(Muhaajireen)* and the Helpers *(Ansaar)*

Is the status of the Immigrants *(Muhaajireen)* greater or that of the Helpers *(Ansaar)?* The Immigrants *(Muhaajireen)* are those Companions that migrated from Makkah, The Ennobled to Madinah, The Illuminated. Helpers *(Ansaar)* are those Companions that were residents of Madinah. The name *ansaar* also provides a Solution to a Religious Problem *(masla).* Why did Allah ﷻ name the Companions who were original residents of Madinah, Helpers *(Ansaar)?* The reason is that they helped the

Immigrants *(Muhaajireen).* Thus Allah ﷻ named them Those That Help *(ansaar).* Those that state that non-can help besides Allah ﷻ should be asked as to why Allah ﷻ named the Residents of Madinah, Those That Help *(ansaar)?*

Allah ﷻ says in the Holy Qur'aan, in the 9th Chapter, *At-Tauba* سُورة التَّوْبَة, Verse 20:

الَّذِينَ آمَنُواْ وَهَاجَرُواْ وَجَاهَدُواْ فِي سَبِيلِ اللّهِ بِأَمْوَالِهِمْ
وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ اللّهِ وَأُوْلَئِكَ هُمُ الْفَائِزُونَ

Those who believe, and have left their homes and striven with their wealth and their lives in Allah ﷻ 's way are of much greater worth in Allah ﷻ 's sight. These are they who are triumphant.

This verse is in reference to the Immigrants *(Muhaajireen).*

Then, Allah ﷻ says in the Holy Qur'aan, in the 8th Chapter, *Al-Anfaal*, سُورة الْأَنْفَال in verse 74:

وَالَّذِينَ آوَواْ وَّنَصَرُواْ

... those who gave [the Immigrants (Muhaajireen)] asylum and aided them ...

The People of Madinah gave the Immigrants (*Muhaajireen*) asylum and aided them so Allah ﷻ named them The Helpers *(ansaar).*
Allah ﷻ is pleased with both the *muhajireen* and *ansaar sahaba*. He has certified His pleasure in the Holy Qur'aan and certified them as being inmates of heaven forever. Let us now see which of the two, *muhajireen* or *ansaar* have a higher status as *sahaba*. Allah ﷻ states in the 9th Chapter, *At-Tauba* سُورة التَّوْبَة, Verse 20:

الَّذِينَ آمَنُواْ

Those who believed (in Makkah)

Hazrath Abu Bakr Siddique ﷠

وَهَاجَرُواْ

And left their homes in Makkah and migrated to Madinah

وَجَاهَدُواْ فِي سَبِيلِ اللّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ

And strove in the path of Allah ﷻ with their wealth and with their lives

أَعْظَمُ دَرَجَةً عِندَ اللّهِ

They have an exalted status with Allah ﷻ

This conveys to us that the *muhajireen* have a higher rank with Allah ﷻ for they had to endure greater hardship than the *ansaar*. The *muhajireen* were the target of the oppression of the disbelievers of Makkah for thirteen long years. They bore the hardship and even left their homes and belongings and migrated. Therefore the *muhajireen* have a higher rank with Allah ﷻ. They:

1. believed during a difficult period;
2. they migrated and
3. sacrificed everything for Allah ﷻ thus they have an exalted status

Using these three criterions that exalts the *muhajireen* over the *ansaar*; in these three endeavours Hazrath Abu Bakr Siddique ﷠ excels all the *muhajireen*.

Hazrath Abu Bakr ﷠ excels all the *muhajireen*

Hazrath Abu Bakr Siddique ﷠ was the first man to believe. He outshone all in his migration. Other *sahaba* also migrated but only Hazrath Abu Bakr Siddique ﷠ accompanied the Holy Prophet ﷺ in migration. He outshone all the Makkan Muslims in giving in the path of Allah ﷻ during the Tabuk expedition as I have already discussed above.

Passing away of the Holy Prophet Muhammad ﷺ

A short time after returning from the farewell pilgrimage, the Holy Prophet Muhammad ﷺ became ill. In his fatal illness the Holy Prophet ﷺ came out with a piece of cloth tied around his head and sat on the pulpit. After thanking and praising Allah ﷻ he said,

إ ن ا لله خير عبدا بين الد نيا و بين ما عند ه فا ختا ر ذ
لك العبد ما عند الله

Allah ﷻ has given one of His Slaves the choice of receiving the splendour and luxury of the worldly life whatever he likes or to accept the good which is with Allah ﷻ. So he has chosen that good which is with Allah ﷻ

Abu Bakr ؓ wept profusely and said,

فداك أبي و أمي

Our fathers and mothers be sacrificed for you

The companions were astonished by this statement of the Holy Prophet ﷺ and reaction of Abu Bakr ؓ. Hazrath Abu Bakr ؓ later told the companions, that the Holy Prophet Muhammad ﷺ meant that he was going to be ushered into the Realm of Divine Beauty. The Hadith in Bukhari is as follows:

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ عَاصِبٌ رَأْسَهُ بِخِرْقَةٍ فَقَعَدَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّهُ لَيْسَ مِنْ النَّاسِ أَحَدٌ أَمَنَّ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ وَلَوْ كُنْتُ مُتَّخِذًا مِنْ النَّاسِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا وَلَكِنْ خُلَّةُ الْإِسْلَامِ أَفْضَلُ سُدُّوا عَنِّي كُلَّ خَوْخَةٍ فِي هَذَا الْمَسْجِدِ غَيْرَ خَوْخَةِ أَبِي بَكْرٍ

Narrated Ibn Abbas ؓ: Allah's Messenger ﷺ in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah ﷻ he said: ‘There is no one who had done more favour to me with life and property than Abu Bakr bin Abi Quhafa ؓ. If I were to take a *Khalil*, I would certainly have taken Abu- Bakr ؓ but

the Islamic brotherhood is superior. Close all the small doors in this mosque, except that of Abu Bakr ﵁.'
[Sahih Bukhari, Volume 1, The Book of *Salaat* ; Page 295; Chapter 80; Hadith number 467]

Caliphate

Hazrath Abu Bakr ﵁ is the first successor of the Holy Prophet Muhammad ﷺ as *Khalifatur Rasulullah*. On the very day the Holy Prophet Muhammad ﷺ passed into the realm of divine beauty, Monday, 12th Rabi al-Awwal 11 AH, previously dormant tensions between the Makkan immigrants, the *Muhaajiruun*, and the Madinan Muslims, the *Ansaar*, threatened to break out and split the *Ummah*. The *Ansaar*, leaders of the tribes of Madinah, met in the courtyard of Banu Saa'idah, to choose from amongst them the first Caliph. When Hazrath Abu Bakr ﵁ was informed of the meeting, he, Hazrath Umar ﵁, Hazrath Abu Ubaidah ibn al-Jarrah ﵁ and a few others rushed, from the house of the Holy Prophet Muhammad ﷺ, where they were helping with funeral proceedings, to prevent a civil war of succession. Accounts of this meeting vary greatly. Hazrath Abu Bakr ﵁ addressed the gathering, especially, Hazrath Sa'ad ibn Ubaadah ﵁, the head of the Khazraj tribe, saying:

You know that the Messenger of Allah ﷺ said:
'If people were to travel through one valley and the *Ansaar* traveled through another valley, I would travel through the valley of the *Ansaar*.'
And you indeed know O, Sa'ad that the Messenger of Allah ﷺ said while you were seated:
'Quraysh are in charge of this matter (i.e. the caliphate). All good people follow the good among them and the corrupt follow the corrupt among them.'
Sa'ad said:
'You spoke the truth. We are your ministers and you are our leaders'[159]

The mentality of the majority of Arabs, even those that had recently accepted Islam, was still such that the leader had to be from the Quraysh, for they resided in Makkah for centuries were held in high esteem by all the Arabs. Ibn Khaldun [160] [732 AH-808AH] explains that in this early Arabian tribal society, Quraysh were the most powerful tribe, and it was necessary for that time.

Abu Bakr ﷺ Elected as Caliph

During the meeting Hazrath Umar ﷺ nominated that Hazrath Abu Bakr ﷺ should assume the leadership, and declared his allegiance to Hazrath Abu Bakr ﷺ, followed by Hazrath Abu Ubaidah ibn al-Jarrah ﷺ. Hazrath Umar ﷺ pointed out that Hazrath Abu Bakr ﷺ had been appointed by the Holy Prophet ﷺ to lead the people in prayer during the final, fatal illness. Although the Holy Prophet ﷺ did not explicitly name the first Caliph of the Muslim nation, he did imply on various occasions that Hazrath Abu Bakr ﷺ was the best man for the position. When Hazrath Umar reminded them of the status of Hazrath Abu Bakr ﷺ in relation to the Holy Prophet Muhammad ﷺ, Hazrath Sa'ad ibn Ubaadah al-Ansari ﷺ was amongst the first to pledge allegiance. Hazrath Sa'ad ﷺ was among the best of the Holy Prophet ﷺ's companions. He partook in the second pledge of al-Aqabah; he was the sole *Ansaari* tortured in Makkah. This, in my opinion, was a temporary/emergency leadership position. Which, to utilise a modern term, will be called 'Caliph-elect', until he was given the *bay'ah* the next day by over 33000 companions. Thus Hazrath Abu Bakr ﷺ became the first Muslim caliph, and the only, given the title, *Khalifa-tur-Rasool* (Successor of messenger of Allah ﷺ). The *Sahaba* and *Ahl al-Bayt* أهل البيت set the example, of giving *bay'ah*, for obedience to the righteous caliph was obedience to the Holy Prophet Muhammad ﷺ and obedience to the Holy Prophet Muhammad ﷺ was direct obedience to Allah ﷻ as stated in the Holy Qur'aan in 4th Sura, *an-Nisaa* (Women) النِّسَآء in Verse 80:

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He who obeys the Messenger of Allah ﷺ has only obeyed Allah ﷻ

Hazrath Abu Bakr ﷺ tried to resign from this position by saying,

> O people this is your matter to decide upon, so appoint anyone you want to be your leader, and then I will be like one of you.
>
> The people unanimously replied:
>
> We are indeed pleased to have you (as our leader), for indeed you were the second of the two with the Messenger of Allah ﷺ (in the cave).[161]

Hazrath Abu Bakr ؓ pleaded with the people to step forward if they regretted him being elected. Hazrath Ali ؑ stepped forward, not to oppose him but to express his endorsement of Hazrath Abu Bakr ؓ as Caliph. Hazrath Ali ؑ with sword unsheathed went to the foot of the Holy Pulpit. He placed his one foot on the first step and said:

> By Allah ﷻ! We don't ask for your resignation, nor will we accept your resignation. The Messenger of Allah ﷻ placed you ahead of everyone else, who is it that will make you step down?

Hazrath Abu Bakr ؓ's Caliphate lasted two years and three months, during which time he consolidated the Muslim state. The first civil war and occurred in his caliphate when some tribes rebelled against the tenets of Islam, and in return he fought the *Riddah* (apostasy) wars against these Arab tribes to establish Islamic rule over all of Arabia. He also invaded the Sassanid Persian and Byzantine Empire conquering the lands of Syria and Iraq. Hazrath Abu Bakr ؓ quelled rebellion within the *Ummah*, stabilized the state and set in motion the spread of the Islamic Ideology that in just a few short decades would lead to one of the largest empires in history. Hazrath Abu Bakr ؓ began with Iraq, but before he could reach out Persian Empire itself, he passed into the Realm of Divine Beauty—his passing came only two years after he had been named the successor of the Holy Prophet Muhammad ﷺ, not as Prophet but as Head of State. He had little time to pay attention to the administration of state, though state affairs remained stable during his Caliphate. On the advice of Hazrath Umar ؓ and Hazrath Abu Ubaidah ibn al-Jarrah ؓ he agreed to be paid a salary from state treasury and discontinue his cloth trade. Hazrath Abu Bakr ؓ was instrumental in preserving the Holy Qur'aan in written form. It is said that after the victory over *Musaylimah* in the Battle of Yamama fought in 632 CE, Hazrath Umar ؓ realised that many of the Muslims who had memorized the Qur'aan had died in battle. Fearing that the Qur'aan may be lost or corrupted, Hazrath Umar ؓ requested the Caliph Hazrath Abu Bakr ؓ to authorize the compilation and preservation of the Book in written format. After initial hesitation, Hazrath Abu Bakr ؓ made a committee headed by Hazrath Zayd ibn Thabit ؓ which included the memorizers of the Qur'aan and Hazrath Umar ؓ and to collect all verses of the Book. After collecting all

Qur'aanic verses from texts in the possession of various *sahaba*, Zayd ibn Thabit ﷺ and members of his committee verified the reading by comparing with those who had memorized the Qur'aan. After they were satisfied that they had not missed out any verse or made any mistakes in reading or writing it down, the text was written down as one single manuscript and presented in a book form to the Caliph Abu Bakr ﷺ. This process happened within one year of the death of the Holy Prophet Muhammad ﷺ when most of his *sahaba* (companions) were still physically present.

Descendants of Abu Bakr ﷺ

Today there are many families which are believed to be descents of Hazrath Abu Bakr Siddique ﷺ. Most of them are known by the name Siddiqui. But they are also known by some other names in different localities. For example, In East Ethiopia, Siddiqui's are usually called *Qallu*, which means people of the religion, as they were the first to bring Islam to this area. In Somalia, they are commonly known as *Sheekhaal* and they are well-respected by other Somali clans. In Indo/Pak region including, Bangladesh, they are known by the name of *Siddiqui*.

Asma bint Umais ibn Ma'bad ﷺ أسماء بنت عميس

Asma bint Umais ibn Ma'bad ibn al Haarith ﷺ أسماء بنت عميس from the Banu Hashim tribe was a Sahabi who lies buried in *Baab Sagheer* cemetery, Damascus, Syria. Her father was Umays ibn Ma'ad and her mother is Hind bint Awf. Her half sister was Maymuna bint al-Harith ﷺ, one of the wives of the Holy Prophet Muhammad ﷺ and her full sister Salma bint Umays married, the uncle of the Holy Prophet Muhammad ﷺ, Hamza ibn Abd al-Muttalib ﷺ. She is probably the only female companion (*Sahabia*) who has this unique honour of being the wife of three different *Sahaba* at three different time's viz. Hazrath Jaafar ibn Abu Talib. ﷺ She had children with Hazrath Jaafar ﷺ and several years before Hijrah, she participated in the Migration to Abyssinia with her husband and a group of Muslims. It is also known that Hazrath Jaafar ibn Abu Talib. ﷺ returned to Madinah after the Muslims conquered Khaybar in 5 AH. In 8 AH Hazrath Jaafar ibn Abu Talib. ﷺ was martyred in the Battle of Mu'tah which was fought against Byzantine along with Zayd ibn Harithah

ﷺ, and Abd Allah ibn Rawahah ﷺ. Mu'tah is in the south of Jordan and Hazrath Jaafar ibn Abu Talib ﷺ's *mazaar* is there.

After Hazrath Jaafar ibn Abu Talib ﷺ's death she married Hazrath Bakr Siddique ﷺ till his passing in 13 AH. When married to Abu Bakr ﷺ, she was expecting their child but did not want to miss the last and only pilgrimage, of the Holy Prophet Muhammad ﷺ even though her delivery was near and so she decided to accompany her husband. On one of the stops along the pilgrimage route, Hazrath Asma ﷺ gave birth to their son who they named Muhammad ibn Abu Bakr ﷺ. Hazrath Bakr Siddique ﷺ planned to send Hazrath Asma ﷺ and their child back to Madinah, but when the Holy Prophet Muhammad ﷺ learned of his intent he told him to let her continue by making the major ablution, and then rededicating herself in offering the pilgrimage.

When Hazrath Abu Bakr ﷺ passed away, Hazrath Asma ﷺ married Hazrath Ali ibn Abu Talib ﷺ. Both Muhammad ibn Abu Bakr ﷺ and Umm Kulthum bint Abu Bakr ﷺ went to live with Hazrath Ali ﷺ. The infant Muhammad ibn Abu Bakr ﷺ was brought up by Hazrath Ali ﷺ, who referred to him as:

My son from the loins of Hazrath Abu Bakr ﷺ

Those who have been influenced by malicious *Shia* propaganda should ponder! Would Hazrath Ali ﷺ marry the widow of his 'so-alleged' enemy and also rear his son? My great-grandfather Hazrath Ghulam Muhammad Siddique ﷺ, popularly known as Hazrath Soofie Saheb ﷺ in South Africa, a great *wali* of the *Chishtia* Sufi Order, is a direct descendant of Hazrath Abu Bakr Siddique ﷺ, through the son of Hazrath Asma ﷺ, Hazrath Muhammad ibn Abu Bakr ﷺ. We are in possession of the genealogy kept updated at Port Ibrahim Pattan (Ratnagir), India. We acquired it on 24 Ramadan 1185 AH (1771), a little over two hundred years ago. Hazrath Ghulam Muhammad Siddique ﷺ, popularly known as Hazrath Soofie Saheb ﷺ is the 36th descendant and I am humbly blessed to be the 39th descendant.

Passing away of Hazrath Abu Bakr ﷺ and his Burial

On 8 August 634 CE, Caliph Abu Bakr ﷺ fell sick and never recovered. The effect of the poisonous snake bite, in the cave, manifested later. Abu

Bakr ﷺ developed high fever and was confined to bed. His illness was prolonged and when his condition worsened he felt that his end was near. He nominated Umar ؓ as his successor after consultation with senior companions. On Monday 23 August 634 CE, Hazrath Abu Bakr ؓ passed into the realm of Divine Beauty. The funeral prayer was led by Hazrath Umar ؓ. He was buried the same night by the side of the Holy Prophet ﷺ's grave in Hazrath Ayesha ؓ's house next to *Al-Masjid al-Nabawi*, which is today part of *Al-Masjid al-Nabawi*.

The Burial of Hazrath Abu Bakr Siddique ؓ

Let's recall how Hazrath Abu Bakr Siddique ؓ who is buried in the Holy Prophet ﷺ's Burial Chamber under the Green Dome, came to be there. Read the books of Islam; the commentary of the Holy Qur'aan, *Tafsir-e Kabir*[162] of Fakhr al-Din al-Razi ؒ[163] . and *"al-Kasa'is al-Kubra"*[164] of Imam Jalaluddeen al-Suyuti ؒ[165]. Refer to both of these books.

عن علي بن أبي طالب قال لما حضرت أبابكر الوفاة أقعدني
عند رأسه و قال لي يا علي إذا أنا مت فغسلني بالكف الذي
غسلت به رسول الله و حنطوني و اذهبوا بي إلي البيت
الذي فيه رسول الله فاستأذنوا فإن رأيتم الباب قد يفتح
فادخلوا بي وإلا فردوني إلي مقابر المسلمين حتي يحكم الله
بين عباده قال فغسل و كفن و كنت أول من يأذن إلي
الباب فقلت يا رسول الله هذا أبوبكر مستأذن فرأيت الباب
قد تفتح و سمعت قائلا يقول ادخلوا الحبيب إلي حبيبه فإن
الحبيب إلي الحبيب مشتاق.

Hazrath Ali al-Murtaza ؓ narrates that when the time was close for Hazrath Abu Bakr Siddique ؓ to be ushered into the realm of Divine Beauty then he gestured to me and said:

O Ali ؓ! When I die then you must bathe me with your blessed hands that bathed the Messenger of Allah ﷺ, then put fragrance on me and take me to the house of the Holy Prophet

Muhammad ﷺ (. If the door (of Blessed Burial Chamber) opens then bury me in there or (if the door doesn't open) bury me in the graveyard with the other Muslims.

Hazrath Ali ﷺ says:

After we bathed and shrouded the blessed body, I was the first to go to the door of the Blessed Burial Chamber of the Holy Prophet Muhammad ﷺ. I addressed the Holy Prophet Muhammad ﷺ saying,
'O Messenger of Allah ﷺ, Abu Bakr ﷺ requests your permission to enter. I then saw the door of the Sacred Burial Chamber open on its own and I heard the voice (of the Holy Prophet Muhammad ﷺ) say,
'Bring the lover to his beloved, undoubtedly the beloved longs to meet his lover'[166]

Read the Hadith, where it is reported that the door of the Holy Prophet's Burial Chamber opened on its own and the voice of Holy Prophet Muhammad ﷺ was heard saying,

يقول ادخلوا الحبيب إلي حبيبه فإن الحبيب إلي الحبيب مشتاق

Bring my beloved to his beloved; bring my friend to his friend;
For the Beloved is longing for his beloved

This hadith displays the reverence Hazrath Abu Bakr ﷺ had for the Holy Prophet Muhammad ﷺ and Hazrath Ali ﷺ. Hazrath Abu Bakr ﷺ said 'take me to the house of the Holy Prophet ﷺ
و اذهبوا بي إلي البيت الذي فيه رسول الله. He did not say grave, for the Sahaba knew that the 'essential being' of the Holy Prophet Muhammad ﷺ is alive and functional. The action of Hazrath Ali ﷺ addressing the Holy Prophet Muhammad ﷺ in person and seeking his permission further elucidates the *aqa'id*[167]عقائد or *aqidah* عقيدة of the Sahaba. Hazrath Abu Bakr Siddique ﷺ was buried within the Sacred Burial Chamber.

Ponder, leaving your doubts and sectarian bias aside upon Hazrath Abu Bakr Siddique ﷺ's request to be taken to the Holy Prophet ﷺ's Sacred Burial Chamber, to greet, to proclaim that Abu Bakr ﷺ is present and to say if the door opens on its own then he must be buried inside. Should

not the Companions have stated as to who will open the door for the Holy Prophet ﷺ is buried and dead. The fact that Hazrath Abu Bakr Siddique ؓ requested this and the Companions carried out his request are proof that the Companions believed the Holy Prophet ﷺ to be alive *(Hayaatun Nabie)* and functioning. His *tasarruf*[168]is prevalent unto this day. The door opened and his voice was heard.

When Hazrath Abu Bakr Siddique ؓ was placed in his grave, Hazrath Ali ؓ was at his head side and he witnessed something that made him cry. The Companions enquired as to why he cried and he said:

> I saw the Holy Prophet ﷺ arise from his grave, look at Abu Bakr ؓ and supplicate:
>
> 'O Allah ﷻ! For the sake of the white beard of Abu Bakr ؓ forgive all the white bearded members of my community.'

Hazrath Ali ؓ cried witnessing the love of the Holy Prophet ﷺ for his community and seeing the status of Hazrath Abu Bakr Siddique ؓ. Look at the status of Hazrath Abu Bakr Siddique ؓ, for the Holy Prophet ﷺ prays to Allah ﷻ using him as a means (*wasila*). It is that very Hazrath Abu Bakr Siddique ؓ who is a lover of the Holy Prophet ﷺ.

Three things Abu Bakr ؓ loved most

There is a beautiful Hadith[169] recorded by Ibn Hajar al-Haytami al-Makki, a Sunni Muslim *Shafi'i* scholar, born in 909 AH (1503CE) died in 974 AH (1566 CE) in the *Munabbihat `ala al-Isti`dad li-Yawm al-Ma`ad lil-Nus-hi wal-Widad* ("Admonitions for Preparation for the Day of the Return for Advice and Love")[170]

جلس رسول الله صلى الله عليه وسلم مع أصحابه رضي الله

عنهم وسألهم مبتدأ

أبي بكر

ماذا تحب من الدنيا ؟

Once when the Holy Prophet Muhammad ﷺ was sitting among his companions, and he asked, 'Abu Bakr what do you love most in this world?

Hazrath Abu Bakr Siddique ﷺ

فقال ابي بكر (رضي الله عنه) أحب من الدنيا ثلاث

Abu Bakr ﷺ replied, I love three things'

الجلوس بين يديك

'I love most of all to sit in your proximity and blessed company daily'.

والنظر اليك

'I love to look at your beautiful, radiant face daily.'

وإنفاق مالي عليك

I love that I spend all my wealth on you

فقال النبي ﷺ

The Holy Prophet ﷺ said:

حبب إلى من دنياكم ثلاث

I love three things of this world

الطيب؛

Fragrance (perfume عطر)

والنساء؛

Women

وجعلت قرة عيني في الصلاة

And the coolness of my eye, in prayer

Hazrath Khwaja Nizamuddeen Awliya (1238 - 3 April 1325) also known as Hazrath Nizamuddeen ﷺ حضرت خواجة نظام الدّين اوليا ﷺ, a famous Sufi saint of the *Chishti* Order expounds this hadith in *Fawa'id Al-Fu'ad*[171]- 'The Spiritual and Literary Discourses of Shaykh Nizamuddeen Awliya ﷺ' as recorded by his disciple Khwaja Amir Hasan Sijzi ﷺ:

…as the master was talking a dear friend arrived, bringing with him some collyrium (surma) [This cosmetic having the attribute of cooling the eye].This prompted the master to mention the following tradition: "The Holy Prophet ﷺ used to say,

حبب إلي من دنياكم ثلاث الطيب و النساء و قرة عيني في الصلاة

'Three things of this world have I loved: perfume, women and the coolness of my eye قرة عيني, in prayer.

The Master (Nizamuddeen Awliya ؓ) commented, "By the word women , the Holy Prophet ﷺ meant Ayesha ؓ, because of all his wives (after Khadijah ؓ) he had a special preference for her; and by قرة عيني ('the coolness of my eye' or 'a touch of collyrium (surma) in prayer', he meant Fatimah ؓ The Pure, for at that moment she was reciting her prayer,"[and he could see her from the position he was sitting in] After that he added: "Some Muhaddith say that the Holy Prophet ﷺ meant, prayer not 'Fatimah ؓ in prayer', 'but', he continued 'if he meant prayer by this expression, then he would have mentioned it as the first of the things that he loved)."

The extreme love for Hazrath Ayesha Siddiqua ؓ, Hazrath Fatimah Zahra ؑ and *Ahle Bayt* and *Sahaba* in The *Chishti* Sufi Order is evident from the explanation of this hadith by Hazrath Khwaja Nizamuddeen Awliya ؓ. Every *mehfil as-Sama*[172] (gathering of music audition) begins with the recitation of the blessed saying (*qawl*) of the Holy Prophet Muhammad ﷺ:

مَنْ كُنْتُ مَولاهُ فَعَلِيٌّ مَولاهُ

One who has me as his Spiritual Guide has Ali ؑ as his Spiritual Guide

This hadith was put into a poetical presentation by the disciple of Hazrath Khwaja Nizamuddeen Awliya ؓ, Ab'ul Hasan Yamīn al-Dīn Khusrow[173] (1253-1325 CE) ابوالحسن یمین الدین خسرو better known as Amīr Khusrow ؓ. Every Chishti Sufi Gathering of *Sama* or *Qawwali* begins with this composition for 700+ years.

Hazrath Abu Bakr Siddique رضي الله عنه

The previously quoted hadith also expounds the love of Hazrath Abu Bakr as-Siddique رضي الله عنه is to sit in the company of Holy Prophet Muhammad ﷺ, look at his beautiful face and spend everything he has on the Holy Prophet ﷺ. From this one can see that the axis of Hazrath Abu Bakr as-Siddique رضي الله عنه's faith and love is the Holy Prophet Muhammad ﷺ *Allama Al-Haafidh* Shihabuddin *Abu'l-Fadl* Ahmad ibn Ali ibn Muhammad, popularly known as Allama Ibn Hajar Asqalani رضي الله عنه (d. 1448 CE/852 AH), the great *Shafi* Sunni scholar of Islam who represents the entire realm of the Sunni world in the field of Hadith; reiterated this hadith[174] of the Holy Prophet Muhammad ﷺ, with slightly different wording. He says when the Holy Prophet ﷺ said:

> I love three things in this world: fragrance; a pious wife; and prayer, which is the coolness of my eye

Upon hearing this, Hazrath Abu Bakr as-Siddique رضي الله عنه became restless with desire and said:

> "O Beloved of Allah ﷺ, I also love three things in this world: to look upon your face, to put my wealth at your disposal and that my daughter is thy wife, O Prophet of Allah ﷺ!

Awliya Descending from Abu Bakr Siddique رضي الله عنه

Hazrath Shahabuddin Umar Suharwardi رضي الله عنه, Mawlana Jalaluddin Rumi رضي الله عنه, Hazrath Kalimullah رضي الله عنه of Jahanabad, Hazrath Nizamuddeen رضي الله عنه of Aurangabad, Mawlana Abd al-Alim Siddiqui رضي الله عنه of Meerut, Hazrath Habib Ali Shah رضي الله عنه of Hyderabad, India and Hazrath Soofie Saheb رضي الله عنه of South Africa to name a few.

HAZRATH UMAR IBN AL-KHATTAB ﷺ

Hazrath Umar ibn al-Khattab ﷺ, عمر بن الخطاب Reigned as Caliph from the 23 August 634CE –7 November 644 CE [13 AH to 23 A.H]. He was one of the most powerful and influential Muslim rulers. As a ruler he lived on olive oil and bread, wearing a garment of multiple patches, some patched with leather and arrived in Jerusalem, as it's conqueror on foot, with his attendant riding the camel.

Early life

Hazrath Umar ﷺ was born in Makkah to the Banu Adi family of the Quraysh tribe, which was responsible for arbitrations among the tribes. His father was Khattab ibn Nufayl and his mother was Fatima bint Hasham, from the tribe of Banu Makhzum. He is said to have belonged to a middle class family. In his youth he used to tend to his father's camels in the plains near Makkah. His father was famed for his intelligence among his tribe. Despite literacy being uncommon in pre-Islamic Arabia, Hazrath Umar ﷺ learned to read and write in his youth. According to the tradition of Quraysh, while still in his teenage years, Umar ﷺ learned martial arts, horse riding and wrestling. He was tall and physically powerful and was soon to become a renowned wrestler. Hazrath Umar ﷺ was also a gifted orator, and due to his intelligence and overwhelming personality, he succeeded his father as an arbitrator of conflicts among the tribes. In addition, Hazrath Umar ﷺ followed the traditional profession of Quraysh. He became a merchant and had several journeys to Rome and Persia, where he is said to have met the various scholars and analyzed the Roman and Persian societies closely.

Hazrath Umar ﷺ embraces Islam

Hazrath Umar ﷺ embraced Islam in 616 CE, one year after the Migration to Abyssinia. His acceptance of Islam was due to the supplication of the Holy Prophet Muhammad ﷺ:

Hazrath Uthman ibn al-Affan ﵁

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صلى الله عليه وآله وسلم قَالَ : أَللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَبِيْ جَهْلِ بْنِ هَشَّامٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ قَالَ : فَأَصْبَحَ فَغَدَا عُمَرُ عَلٰى رَسُولِ اللهِ صلى الله عليه وآله وسلم فَأَسْلَمَ. رَوَاهُ التِّرْمِذِيُّ

Ibn Abbas ﵁ narrated that the Holy Prophet ﷺ said:
'O Allah ﷻ honour Islam through Abu Jahal bin Hishaam or through Umar bin Al-Khattab ﵁.
He said:
So it happened that Umar ﵁ came the next day to the Messenger of Allah ﷻ and accepted Islam

[Jaami at-Tirmidhi; Volume 6; Chapters on Al-Manaaqib; Page 362; Hadith Number 3683]

The event is recounted in Sirah Ibn Ishaq[175] ابن إسحاق. On the way to murder the Holy Prophet Muhammad ﷺ, Hazrath Umar ﵁ met Sa'ad bin Abi Waqqas ﵁ who enquired as to where he was going to. When Hazrath Umar ﵁ told Sa'ad that he was going to kill the Holy Prophet Muhammad ﷺ, he told him to set his own house in order first, as his sister and her husband had converted to Islam. Upon arriving at his sisters house, Hazrath Umar ﵁ found his sister and brother-in-law Hazrath Saeed bin Zaid ﵁ (Umar's cousin), reciting the verses of the 20th Sura, *Tāhā* طه. Hazrath Umar ﵁ started beating his brother-in-law. When his sister came to rescue her husband, he also started quarrelling with her. They kept on saying:

"You may kill us but we will not give up Islam".

Upon hearing these words, Hazrath Umar ﵁ slapped his sister so hard that she fell to the ground bleeding from her mouth. When he saw what he did to his sister now, out of guilt he calmed down and asked his sister to give him what she was reciting. She gave him the paper on which was written the verses of the chapter *Ta-Ha*. He was so struck by the beauty of the verses that he accepted Islam that day. He then went to the Holy Prophet Muhammad ﷺ with the same sword he intended to kill him with and accepted Islam in front of him and his companions. On his

acceptance of Islam the Muslims exclaimed, shouting with joy, '*Allahu Akbar*' (Allah is the Greatest) and the sound echoed in Makkah. This is the source of the *Sunnah* of exclaiming the Call of Tauhid (*Naara-e-Takbir*). Hazrath Umar ؓ was 27 years old when he accepted Islam. Following his acceptance, Hazrath Umar ؓ went to inform the chief of Quraysh, Amr ibn Hisham, about his acceptance of Islam. Hazrath Umar ؓ thereafter exhorted the Muslims to gather at the Kaaba. Hazrath Hamza ؓ, who had accepted Islam a few days before Hazrath Umar ؓ led one of the groups of the Muslims to Kaaba. When all the Muslims gathered at the Kaaba they offered their prayer, for the first time, in congregation, in public, led by the Holy Prophet Muhammad ﷺ. The Quraysh chiefs, Amr ibn Hishām and Abu Sufyan ibn Harb, reportedly watched in anger. This further helped the Muslims to gain confidence in practicing Islam openly. At this stage Hazrath Umar ؓ even challenged anyone who dared to stop the Muslims. Hazrath Abdullah bin Masood ؓ said:

> Umar ؓ's embracing Islam was our victory, his migration to Madinah was our success and his reign a blessing from Allah ﷻ , we didn't offer prayers in *Al-Haram Masjid* until Umar ؓ accepted Islam, when he accepted Islam Quraysh were compelled to let us pray in the *Masjid*

. The Holy Qur'aan says in the 8th Sura, *al-Anfaal* الْأَنْفَال (Spoils of war) in verse 64:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

O (Glorious) Messenger! Sufficient for you is Allah ﷻ and those Muslims who have committed themselves to follow in your footsteps

This verse was revealed when Hazrath Umar Faruq ؓ accepted Islam. He was the 40th Believer and that is when Allah ﷻ revealed this verse. In effect it is saying:

'Hereafter anyone follows you or helps you or not, My Beloved Holy Prophet Muhammad ﷺ! Sufficient for you is Allah ﷻ and these 40 believers.'

In accepting the faith who is the first? Some have stated the first was Hazrath Khadijah ؓ, whilst others have stated it was Hazrath Abu Bakr

Siddique ؓ, and others say the first was Hazrath Ali ؓ. There are some who say the first was Hazrath Zayd ؓ. There is a difficulty in recording some aspects of history but our *Muhaditheen* have resolved this particular aspect, as to who was the first believer, admirably. They have recorded Hazrath Abu Bakr Siddique ؓ, as being the first male adult; Hazrath Ali ؓ as the first minor; Hazrath Khadijah ؓ the first female adult; Hazrath Zayd ؓ as the first slave to accept Islam. Later, in this book I will produce the view that Hazrath Ali ؑ preceded these five blessed personalities in accepting Islam.

So the first of the forty to accept Islam is Hazrath Ali علي ؓ and the fortieth is Hazrath Umar عمر ؓ. Between the two ع '*ains*'; on one side the ع '*ain*' of Ali ؓ; and on the other the '*ain*' of Umar ؓ: ع العين means 'eyes' in Arabic; thus he has sound vision whose both eyes are sound. The two '*ains*' – one being the عين *ain* of *aql* عقل (intelligence) and the other being the عين *ain* of *ishq* عشق (love); thus from Hazrath Umar ؓ we attain the عين *ain* of *aql* عقل (intelligence) and from Hazrath Ali ؓ we acquire the عين *ain* of *ishq* عشق (love). He who possesses both *aql* عقل (intelligence) and *ishq* عشق possesses sound faith *imaan*.

Migration to Madinah

In 622 CE due to the growing popularity of Islam in the city of Yathrib (later renamed Madinah an-Nabi) the Holy Prophet Muhammad ﷺ ordered his followers to migrate to Madinah. Muslims usually migrated at night due to fear of Quraish's resistance to that migration, but Hazrath Umar ؓ is reported to have migrated openly during the day time saying:

> Any one who wants to make his wife a widow and his children orphans should come and meet me there behind that cliff

Hazrath Umar ؓ migrated accompanied by his cousin and brother-in-law Hazrath Saeed ibn Zaid ؓ.

Life in Madinah

Madinah became the new centre of Islam and Islam spread rapidly across Arabia. In 624 CE Hazrath Umar ؓ participated in the Battle of Badr. In

625 CE he participated in the Battle of Uhad. Later in the year Hazrath Umar ﵁ was a part of campaign against the Jewish tribe of Banu Nadir. In 625 CE Hazrath Umar ﵁'s daughter Hafsah was married to the Holy Prophet Muhammad ﷺ. Later in 627 CE he participated in the Battle of the Trench and also in the Battle of Banu Qurayza. In 628 CE Hazrath Umar ﵁ participated in the Treaty of Hudaibiya and was made one of the witness over the pact. In 628 CE he was a part of the campaign to Khaybar. In 629 CE the Holy Prophet Muhammad ﷺ sent Amr ibn al-A'as ﵁ to *Zaat-ul-Sallasal* from where Amr ibn al-A'as ﵁ called for reinforcement and the Holy Prophet Muhammad ﷺ sent Abu Ubaidah ibn al-Jarrah ﵁ with reinforcement, serving under him were Abu Bakr ﵁ and Umar ﵁, they attacked and defeated the enemy. In 630 CE when Muslim armies conquered Makkah Umar ﵁, was part of that army. Later in 630 CE he was part of Battle of Hunayn and Siege of Taif. He was part of Muslim's army that went for the campaign of Tabuk under the Holy Prophet Muhammad ﷺ's command and he was reported to have given half of his wealth for the preparation of this expedition. He also participated in a farewell Hajj of the Holy Prophet ﷺ in 631 CE.

Title of '*al-Faruq*'

A Jew and a Muslim were involved in a dispute. They took their case to the Messenger of Allah ﷺ. The Holy Prophet ﷺ ruled in favor of the Jew. The Muslim, who in reality was a hypocrite, was dissatisfied with the Holy Prophet ﷺ's ruling and decided to go to Hazrath Umar ﵁ who was known for his harshness against the disbelievers. The hypocrite *(munaafiq)* thought that definitely Hazrath Umar ﵁ would not rule in favor of a Jew against a Muslim. When Allah ﷻ takes away Faith *(Imaan),* He also takes away wisdom. The Hypocrite who lost his case in the Supreme Court goes to appeal in the Lower Court. When they went to Hazrath Umar ﵁ and explained the situation to him and how the Holy Prophet ﷺ had already ruled in favor of the Jew, Hazrath Umar ﵁ made his decision. Hazrath Umar ﵁'s insight *(firaasa)* and the fact that the case was brought to him after the Messenger of Allah ﷺ's decision told him that this was not a person of *Imaan*, but a Hypocrite. Hazrath Umar ﵁ unsheathed his sword and decapitated the Hypocrite. When the incident became public knowledge, the public at large, began to say that Hazrath Umar ﵁ had

killed a Muslim. Hazrath Umar ﵁ went to the Messenger of Allah ﷺ and said in defense of his action:

> O Beloved Prophet ﷺ Umar slew one who recites the 'Testifies the Faith' *(Kalimah)*, observes prayer *(salaah)* and fasts *(saum)*, but you know that I did not kill a Muslim because they cannot have Faith *(Imaan)* if they do not accept your judgment.

Allah ﷻ loved this expression of love of Umar ﵁ so much that He sent Gabriel [Jibra'eel] ﵇ with revelation on that occasion. Verse 65 from the 4th Sura, al-Nisaa سُورة النِّسَآء: was revealed.

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّىَ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا

> So, (O Beloved,) by your Lord they cannot become true believers until they make you a judge in every dispute that arises among them, and thereafter they do not feel any resentment in their hearts against the judgment that you make, and submit (to your decision) gladly, with total submission.

The question arises:

Did Allah ﷻ or His Messenger ﷺ instruct Hazrath Umar ﵁ to kill the hypocrite?

No! Hazrath Umar ﵁ love *(ishq)* told him that a blasphemer must be put to death. Love does not wait for orders. The Holy Qur'aan affirmed that what Hazrath Umar ﵁ did was right. For this bold action of Hazrath Umar ﵁ the Holy Prophet ﷺ honoured him with the title of '*al-Faruq*' i.e., the one who makes a distinction between the 'Truth' (*Haqq*) and the 'Falsehood' (*Baatil*). Allah ﷻ also honoured him by taking his words of defence and revealing it as a verse of the Holy Qur'aan.

Hazrath Umar ﵁ as Caliph

Hazrath Umar ibn Al-Khattab ﵁, who was gifted both militarily and politically, succeeded Hazrath Abu Bakr Siddique ﵁ as Caliph in 634 CE/13 AH. His role in Islam is most significant when he succeeded Caliph Abu Bakr on 23 August 634 CE as the second Caliph. Hazrath Umar ﵁ continued the spread of Islam begun by Hazrath Abu Bakr ﵁.

The Islamic empire expanded at an unprecedented rate ruling the whole Sassanid Persian Empire and more than two thirds of the Eastern Roman Empire. By 640 CE, Islamic military campaigns had brought all of Mesopotamia and most of Syria and Palestine under the control of Islam. Egypt was conquered by 642 CE and the Persian Empire by 643 CE. These were some of the richest regions in the world guarded by powerful militaries—and they fell into Islamic hands in a heartbeat. Despite all this success he remained simple. In his book Encyclopaedia of Islam, Mufti M. Mukarram Ahmed describes Hazrath Umar ﷺ's journey to Jerusalem to take control of the city from the Byzantine Patriarch of Jerusalem Sophronius:

> Hazrath Umar ﷺ appointed Hazrath Ali ﷺ as his deputy and went to Jerusalem with his attendant. They had one camel on which each of them rode by turn. When Hazrath Umar ﷺ was entering Jerusalem it happened to be the servant's turn to ride on the camel. Though the servant offered his turn to the "*Khalifa*" but Hazrath Umar ﷺ refused and remarked:
>
> "The honour of Islam (i.e., being Muslim) is enough for all of us."
>
> He entered Jerusalem holding the rope of the camel on which was riding his slave. His clothes were dust-laden and there were several patches on them.
>
> [Mufti M. Mukarram Ahmed, Encyclopedia of Islam]

Will a man ambitious for power behave so humbly? Would Hazrath Ali ﷺ accept a position of deputy if he was against the Caliphate of Hazrath Ali ﷺ? In 'The Decline and Fall of the Roman Empire', Gibbon refers to Hazrath Umar ﷺ in the following terms:

> Yet the abstinence and humility of Umar were not inferior to the virtues of Abu Bakr: his food consisted of barley bread or dates; his drink was water; he preached in a gown that was torn or tattered in twelve places; and a Persian satrap, who paid his homage as to the conqueror, found him asleep among the beggars on the steps of the mosque of Muslims.

Muawiyah ؓ appointed Governor of Damascus

In the year 17-18 A.H Hazrath Umar ؓ appointed Muawiyah bin Abu Sufyaan ؓ as the Governor of Damascus in place of his brother Yazid bin Abi Sufyaan. Hazrath Umar ؓ did not require that non-Muslim populations convert to Islam nor did he try to centralize government, as the Persians had done. Instead, he allowed subject populations to retain their religion, language, customs, and government relatively untouched. The only intrusion would be a governor (*amir*) and, sometimes, a financial officer called an *amil*, or agent. He also founded the *diwan*, a unique Islamic institution. The *diwan* consisted of individuals that were important to the Islamic faith and the Islamic world. Their contribution to the faith was so great that they were given pensions to live off, thus freeing them to pursue religious and ethical studies and so provide religious or ethical leadership to the rest of the Islamic world. Himself rather than adopt the pomp and display affected by the rulers of the time, he continued to live much as he had when Muslims were poor and persecuted.

Hazrath Umar ؓ martyred

Hazrath Umar ؓ was martyred in 644 CE, after he was stabbed by Firoz Abu Lulu, a Persian assassin, hired by Persians, in response to the Muslim conquest of Persia, in the M*asjid al- Nabawi* in Madinah. On 3 November 644 CE, Hazrath Umar ؓ was attacked, while leading the morning prayers; Abu Lulu stabbed him six times in the belly and last on the navel, which proved fatal. Hazrath Umar ؓ was left profusely bleeding while Abu Lulu tried to flee but people from all sides rushed to capture him, he in his efforts to escape is reported to have wounded twelve other people, six or nine of them later died. At last he was captured but committed suicide from the same dagger. Hazrath Umar ؓ passed into the realm of Divine Beauty of three days later on Sunday, 7 November 644 CE. On the 11 November 644 CE, Hazrath Uthman ؓ succeeded him as the Caliph.

Burial of Hazrath Umar ؓ

Hazrath Umar ؓ was carried home from the Masjid of the Holy Prophet Muhammad ﷺ where he was attacked. When he regained consciousness

he asked who was the assassin and was told that it was the Persian slave Firoz Abu Lulu. Hazrath Umar ﵁ said:

> Praise be to Allah ﷻ that I have not been murdered by a Muslim.

The doctor that attended to him assessed the wounds were fatal and that Hazrath Umar ﵁ could not survive for long. The people around him praised him for his virtues and sterling qualities. Hazrath Umar ﵁ asked them not to praise him. He said:

> All praise is to Allah ﷻ. If all the treasures of this world were to be at my disposal, I would offer them as a ransom to be saved from the trial at the Day of Judgement.

Hazrath Umar ﵁ asked his son Abdullah ﵁ to ask Hazrath Ayesha Siddiqua ﵂ her permission for his burial by the side of the Holy Prophet ﷺ and Abu Bakr ﵁. Hazrath Ayesha Siddiqua ﵂ wept as she realised that Hazrath Umar ﵁ was about to die. She said:

> I had kept this place for my own burial, but I give Umar precedence over myself. Let him be buried there.

Hazrath Umar ﵁ on being informed that Hazrath Ayesha Siddiqua ﵂ had consented to his request said:

> Allah ﷻ bless Ayesha ﵂. She has fulfilled my greatest wish. Now I can die in peace.

Hazrath Umar ﵁ then asked his son to calculate his debts. He was informed that his debt amounted to eighty six thousand Dirham, inclusive of the salary that he had drawn from the *Baitul Mal* during his caliphate. He instructed that the debt should be paid by the sale of his property. Thereafter Hazrath Umar ﵁ gave detailed instructions to his son regarding his funeral. He said:

> Be moderate in the expenses of my shroud, for verily if there is anything of good with Allah ﷻ in my favor, He will give me in exchange what is better than it, and if I have been otherwise, He will strip me of all that I have. And be moderate in the grave that you dig for me, for verily if there be anything of good with Allah ﷻ in my favor, He will widen it for me, and if I have been otherwise, He will make it narrow for me to squeeze my body. And let no woman go with my funeral. Praise me not for that which is not in me, for Allah ﷻ knows best what I am.

> Therefore when you carry me to the grave, hasten in your going for if there is anything of good with Allah ﷻ in my favor you will speed me to that which is good, and if I have been otherwise, you will cast from your necks an evil that you bear.

Hazrath Umar ؓ turned his face to the *Qiblah* and was ushered into the realm of Divine Beauty. There was a smile on his face.

Read the following Hadith from Sahih Bukhari and ponder on the supplication of Hazrath Ali ؓ:

وُضِعَ عُمَرُ عَلَى سَرِيرِهِ فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ
قَبْلَ أَنْ يُرْفَعَ وَأَنَا فِيهِمْ فَلَمْ يَرُعْنِي إِلَّا رَجُلٌ آخِذٌ مَنْكِبِي
فَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ مَا
خَلَّفْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ وَايْمُ
اللَّهِ إِنْ كُنْتُ لَأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ وَحَسِبْتُ
إِنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ
وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ

Narrated Ibn Abbas ؓ: "When (the body of) Umar ؓ was put on his deathbed, the people gathered around him and invoked (Allah ﷻ) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was Ali bin Abi Talib ؓ. Ali ؓ invoked Allah ﷻ's Mercy for Umar ؓ and said:
"O Umar! You have not left behind you a person whose deeds I like to imitate and meet Allah ﷻ with more than I like your deeds. By Allah ﷻ! I always thought that Allah ﷻ would keep you with your two companions, for very often I used to hear the Holy Prophet ﷺ saying, 'I, Abu Bakr and Umar went (somewhere); I, Abu Bakr and Umar entered (somewhere); and I, Abu Bakr and Umar went out."

[Sahih Bukhari, Volume 5, The Virtues of the Companions of the Holy Prophet ﷺ ; Page 32; Chapter 6; Hadith number 3685]

The Hadith in Sahih Muslim is similar but the following is added at the end as being said by Hazrath Ali:

فَإِنْ كُنْتُ لَأَرْجُو أَوْ لَأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا

So, I pray - or am of the opinion-that Allah ﷻ will unite you with them

[Sahih Muslim; Volume 6; The Virtues of the Companions; Page 245; Chapter 2; Hadith number 6187]

Awliya **from the lineage of Umar** ؓ

Hazrath Sultan Ibrahim Adham ؓ, Hazrath Baba Fariduddin Ganje Shakar ؓ, Sufi Hamiduddin Nagouri ؓ, Hazrath Najmuddin Kubra ؓ, Hazrath Abdul Quddus Gangohi Sabri ؓ, Shaykh Ahmad Sirhindi ؓ, Mawlana Fazle Haqq Khairabadi ؓ to name a few.

Hazrath Uthman ibn al-Affan ﷺ

HAZRATH 'UTHMĀN IBN 'AFFĀN ﷺ

Hazrath Uthman ibn Affan ﷺ عثمان بن عفان reigned as Caliph from 644 CE–656 CE. He appeared like a slave in dress and appearance. It is related that as caliph, he once collected his own firewood, and when questioned replied, 'I wanted to see if my ego would refuse'.

Life before accepting Islam

Hazrath Uthman ﷺ belonged to the *Umayyad* family of Quraysh in Makkah. They were a well reputed and honourable family during the pre-Islamic days. In the famous battle of '*Fajar*' the Commander-in-Chief of the Quraysh army, Harb bin Umayyah was from the same family. The descendants of this family are known as 'Banu Umayyah'. Hazrath Uthman ﷺ was born in 573 CE seven years after the birth of the Holy Prophet ﷺ. He was the son of Affan ibn Abi al-As and Urwa bint Kariz. Urwa bore only two children from Affan, Uthman ﷺ and his sister Amna. Hazrath Uthman ﷺ was one of the few persons of Makkah who knew reading and writing. His father died and left him a large inheritance. He started a business in cloth and soon became one of the richest men in Makkah. He used his money in virtuous ways and always helped the poor. He was a soft natured and kind hearted man. He did not hesitate to spend any amount of money on seeing a man in trouble in order to remove his misery. Due to his noble qualities the Makkans had great respect for him.

Acceptance of Islam

Hazrath Uthman ﷺ accepted Islam on the invite of Hazrath Abu Bakr ﷺ. Some record him as the fourth adult male to accept Islam. Though 'Banu Hashim' (the Holy Prophet ﷺ's family) was rivals to 'Banu Umayyah' (Hazrath Uthman ﷺ's family); Hazrath Uthman ﷺ did not hesitate to acknowledge the prophethood of the Holy Prophet Muhammad ﷺ. The fact that the Holy Prophet Muhammad ﷺ was a *Hashemite* was one of the primary reasons why Quraysh leaders, belonging to Banu Umayyah, like Abu Sufyaan, were opposing the Holy Prophet ﷺ. Hazrath Ruqayyah bint

Muhammad ﷺ, the daughter of the Holy Prophet Muhammad ﷺ was given by the Holy Prophet ﷺ in marriage to Hazrath Uthman ﷺ. He migrated to Abyssinia with his wife and later returned.

Migration and life in Madinah

In 622 CE, Uthman ﷺ and his wife, Ruqayyah ﷺ, migrated to Madinah .He could not participate in the first battle of Islam against non-believers of Makkah at Badr, because his wife was very ill. She died during the time the Battle of Badr was being fought, and the news of the victory of Badr reached Madinah as Ruqayyah ﷺ was being buried. Hazrath Uthman ﷺ brought all his wealth with him to Madinah and soon established himself as a successful trader. This was a challenge to the Jews who dominated the market within the town since most of the Arabs were farmers. This was a significant step for the Muslims to become economically independent. Hazrath Uthman ﷺ soon became one of the richest men in Madinah. He bought a well from a Jew and gave it to the Muslims. After the Battle of Uhad he married the Holy Prophet Muhammad ﷺ's second daughter, Hazrath Umm Kulthum bint Muhammad ﷺ. Thus he became known as 'the possessor of the two lights' ذن النورين. Besides Badr he fought in all battles and for the safety of Islam. He was sent as the ambassador of the Holy Prophet Muhammad ﷺ to negotiate with the Quraysh in Makkah, during Hudaibiya. When the *al-Masjid an-Nabawi* became too small to accommodate the increasing population, it was Uthman ﷺ who bought land for its extension. He was one of the scribes who recorded revelation. He was a member of the '*Shura*' (Advisory Council) during the caliphate of Abu Bakr ﷺ and Umar ﷺ.

Caliphate of Uthman ﷺ

Hazrath Umar ﷺ, on his death bed formed a committee of six people to choose the next Caliph from amongst them. They were Hazrath Ali ﷺ, Hazrath Uthman ibn Affan ﷺ, Hazrath Abdur Rahman bin Awf ﷺ, Hazrath Sa'ad ibn Abi Waqqas ﷺ, Hazrath al-Zubayr ﷺ and Hazrath Talhah ﷺ. After consultation with the other leaders of public opinion in Madinah, the majority of the people favoured the election of Hazrath Uthman ﷺ. On the fourth day after the death of Hazrath Umar ﷺ, 11 November 644 CE / 5 Muharram 24 AH, Hazrath Uthman ibn Affan ﷺ was elected as the third Caliph.

Hazrath Uthman ibn al-Affan ﵁

Reign as a Caliph (644 CE–656 CE)

On assuming office, Uthman ﵁ extended the realm of Islam in the west to Morocco, in the east to South East Pakistan, and in the north to Armenia and Azerbaijan. During his caliphate, the first Islamic naval force was established, administrative divisions of the state were revised, and many public projects were expanded and completed. Uthman ﵁ ruled for twelve years. The first six years were marked by internal peace and tranquillity, and he remained the most popular Caliph among the Rashidun; but during the second half of his caliphate a rebellion arose. Uthman had the distinction of working for the expansion of Islam, and he sent the first official Muslim envoy to China in 650 CE, headed by Sa'ad ibn Abi Waqqas ﵁. Uthman ﵁ also sent official Muslim envoys to Sri Lanka.

Public works

Under Hazrath Uthman ﵁ people became economically more prosperous. Many new and larger buildings were constructed throughout the empire. As many as five thousand new *Masajid* were constructed. Uthman ﵁ extended, and embellished the *Al-Masjid al-Nabawi* and the *al-Masjid al-Haraam* as well. The Muslim army was increased tremendously, guest houses were provided in main cities to provide comfort to the merchants coming from faraway places. More and more markets were constructed. In Iraq, Egypt and Persia numerous canals were dug, which stimulated agricultural development. In the cities, particular attention was directed towards the provision of the water supply. In Madinah, many wells were dug to provide drinking water for the people and in Makkah the water supply was also improved. Water was brought to Kufa and Basra by canals. Uthman ﵁ established Jeddah as a new seaport. He also reformed the police departments in cities.

Economic reforms

Uthman ﵁'s businessman skills contributed a lot to the Rashidun Caliphate. Citizens were permitted to draw loans from the public treasury. The first Islamic coins were introduced being a modification of the Persian coin. The first original minting of the Islamic Dirham was done in 695 CE during Umayyad period.

Umar ؓ, the predecessor of Uthman ؓ was very strict in the use of money from the public treasury. Apart from the small allowance that had been sanctioned in his favour, Umar ؓ took no money from the treasury. He did not receive any gifts, nor did he allow any of his family members to accept any gift from any quarter. During the time of Uthman ؓ there was some relaxation in such strictness. Uthman ؓ did not draw any allowance from the treasury for his personal use, nor did he receive a salary, he was a wealthy man with sufficient resources of his own, but unlike Umar ؓ, Uthman ؓ accepted gifts and allowed his family members to accept gifts from certain quarters. Uthman ؓ honestly felt that he had the right to utilize the public funds according to his best judgment, and no one criticized him for that. The economic reforms introduced by Uthman ؓ had far reaching effects; Muslims as well as non-Muslims of the Rashidun caliphate enjoyed an economically prosperous life during his reign.

Administration

Umar ؓ had instructed his successor not to make any change in the administrative set up for one year after his death. Uthman ؓ maintained the pattern of political administration as it stood under Umar ؓ. After a year he made some changes. He made Egypt, which was divided into two in Umar ؓ's reign, into one province and created a new province for Africa (*Efriqya*). Under Umar ؓ, Syria was divided into two provinces but Uthman ؓ made it one province. During Uthman ؓ's reign the empire was divided into twelve provinces, Madinah, Makkah, Yemen, Kufa, Basra, Jazeera, Faris, Azerbaijan, Khorasan, Syria, Egypt, Efriqya (Africa, signifying N. Africa). The provinces were further divided into districts (more than 100 districts in the empire) and each district or main city had its own Governor, Chief Judge and *Amil* (tax collector). The governors were appointed by Uthman ؓ and every appointment was made in writing. At the time of appointment, an instrument of instructions was issued with a view to regulating the conduct of the governors. On assuming office, the governor was required to assemble the people in the main mosque, and read the instructions before them. Uthman ؓ appointed his family members as governors of four provinces: Egypt, Syria, Basra and Kufa. The kindest explanation for this reliance on his kin is that the Rashidun caliphate had expanded so far, so fast, that it was

becoming extremely difficult to govern, and Uthman ؓ felt that he could trust his own kin not to revolt against him. However some did not see this as caution; they saw it as preferential treatment. There is a law, which is always in operation in the history of mankind; wealth and power corrupts. In the process of expansion and the building up of the Islamic Empire with such a rapid pace, Muslims gained both power and wealth, and the corrupting influence of these developments on the upper strata of Muslim society soon showed. This bred a brand of hypocrites who in their quest for worldly power and wealth (*dunya*) lost reverence and respect for the *Sahaba* and *Ahl al-Bayt*. This had been predicted by the Holy Prophet Muhammad ﷺ in the following hadith:

عَنْ عَائِشَةَ قَالَتْ : إِنَّ رَسُوْلَ اللّٰہِ صلي الله عليه وآله وسلم
قَالَ : يَا عُثْمَانُ إِنْ وَلَّاکَ اللّٰہُ تَعَالَي هَذَا الْأَمْرَ يَوْمًا فَأَرَادَکَ
الْمُنَافِقُوْنَ عَلَي أَنْ تَخْلَعَ قَمِيْصَکَ الَّذِيْ قَمَّصَکَ اللّٰہُ فَلَا
تَخْلَعْهُ، يَقُوْلُ ذَلِکَ ثَلَاثَ مَرَّاتٍ. رَوَاهُ ابْنُ مَاجَةَ.

Hazrath Ayesha Siddiqua ؓ narrates that the Holy Prophet Muhammad ﷺ said: O Uthman ؓ! if Allah ﷻ puts you onto the seat of Caliphate and hypocrites desire to remove the mantle of Caliphate that Allah ﷻ adorned you, with from your being; then you must never remove this mantle of Caliphate'. The Holy Prophet Muhammad ﷺ repeated this thrice.

[Ibn Majah has recorded this hadith]. [176]

Anti-Uthman sentiment

Uthman ؓ was not strict upon his people like Umar ؓ. Uthman ؓ focused more on economic prosperity. People became rich and independent and thus politically strong. No institutions were devised to channel political activity, and, in the absence of such institutions, the pre-Islamic tribal jealousies and rivalries, which earlier caliphs, kept in check, surfaced once more. In view of the democratic and liberal policies adopted by Uthman ؓ, the people took advantage of this freedom, which became a headache for the state, and it culminates in the assassination of Uthman ؓ.

Foreign powers became nervous at the success of the Muslims under the leadership of Uthman ﵁, and aided and abetted subversive movements within the territories of Uthman ﵁'s caliphate. According to some viewpoints, under such circumstances, leaders like Abdullah Ibn Saba, a former Jewish scholar and convert to Islam, felt that it was a good opportunity to accomplish their aims of rebellion by starting arguments over religion. However, the figure Abdullah Ibn Saba is believed by many *Shia* Muslims to be an imaginary one created by certain *Sunni* historians to stir up anti-Shia sentiment.

There was growing political agitation in the Islamic state. Political leaders in many towns campaigned against Uthman ﵁. Initially, they started with arguments over Uthman ﵁'s kinsmen, who were governors of Egypt, Basra and Kufa.

The actual reason for the anti-Uthman movement is disputed among the *Shia* and *Sunni*. Many anonymous letters were written to the leading companions of the Holy Prophet Muhammad ﷺ, complaining about the alleged tyranny of Uthman ﵁'s appointed governors. Moreover, letters were sent to the leaders of public opinion in different provinces concerning the reported mishandling of power by Uthman ﵁'s family. This contributed to unrest in the empire and finally Uthman ﵁ had to investigate the matter in an attempt to ascertain the authenticity of the rumours. The movement however exploited differences between the *Hashemite* (The Holy Prophet ﷺ's and Hazrath Ali ﵁'s family) and *Umayyad* (Uthman ﵁'s family) of Quraysh.

While Sunni Muslims believe this to be a tactic used by seditionists to overthrow the realm of Uthman ﵁, by making him lose control over the main provinces of Egypt, Syria, Kufa and Basra, where Uthman ﵁, had appointed his own kinsmen for loyalty's sake.

Uthman ﵁'s emissaries to the provinces

The situation was becoming tense and so the Uthmani administration had to investigate the origins and extent of anti-government propaganda and its aims. Some time around 654 CE, Uthman ﵁ called all the governors of his 12 provinces to Madinah to discuss the problem. In this

Council of Governors, Uthman رضي الله عنه directed the governors that they should adopt all the measures they had suggested, to peacefully quell rebellion, according to local circumstances. Later, in the *Majlis al Shura* (Council of Ministers), it was suggested to Uthman رضي الله عنه that investigators should be sent to various provinces to investigate the matter and report to the Caliph. Uthman رضي الله عنه sent his agents to the main provinces. Those sent to Kufa, Basra, and Syria submitted their reports that all was well. Ammar ibn Yasir رضي الله عنه, the emissary to Egypt, however, did not return to Madinah. He joined an opposition in Egypt. These were people who felt that Uthman رضي الله عنه should step down and Ali رضي الله عنه should assume the Caliphate. They were entitled to their view in these trying times. Some historian's record that the most prominent of these were Muhammad ibn Abu Bakr رضي الله عنه was raised in Hazrath Ali رضي الله عنه's house. I emphasise that it is hard to record history in partisan times, because history will be recorded with sectarian bias. When Hazrath Abu Bakr رضي الله عنه passed away, Asma bint Umais رضي الله عنها, the mother of Muhammad ibn Abu Bakr رضي الله عنه, married Hazrath Ali رضي الله عنه.

Hazrath Ali رضي الله عنه reared Hazrath Muhammad ibn Abu Bakr رضي الله عنه, as one would rear his own son. Thus he would have affection for Hazrath Ali رضي الله عنه and know his high spiritual status. He had spent considerable time in Egypt and was part of the delegation that complained about the activities of the governor of Egypt to the Hazrath Uthman رضي الله عنه. The Caliph promised to dismiss the Egyptian governor and replace him with Hazrath Muhammad ibn Abu Bakr رضي الله عنه. At one stage he was led to believe that Hazrath Uthman رضي الله عنه, betrayed him (but this was actually perpetrated by Marwan ibn al-Hakam). Hazrath Muhammad ibn Abu Bakr رضي الله عنه initially was against Uthman رضي الله عنه. On learning the truth he repented and withdrew from the uprising. The history is related as follows:

> A group of seven hundred Egyptians came to complain to Caliph Uthman about their Governor Ibn Abi Sarh's tyranny, so Uthman said: "Choose someone to govern you." They chose Muhammad ibn Abu Bakr, so Uthman wrote credentials for him and they returned. On their way back, at three days' distance from Madinah, a messenger caught up with them with the news that he carried orders from Uthman to the governor of Egypt. They searched him and found a message from

> Uthman to ibn Abu Sarh ordering the death of Muhammad ibn Abu Bakr and some of his friends. They returned to Madinah and besieged Uthman. Uthman acknowledged that the camel, the slave, and the seal on the letter belonged to him, but he swore that he had never written nor ordered the letter to be written. It was discovered that the letter had been hand-written by Marwan ibn al-Hakam.[177]

In 655CE, Uthman ﵁ requested the people who had any grievance against the administration to assemble at Makkah for the Hajj. He promised them that all their legitimate grievances would be redressed. The opposition came in large delegations from various cities to present their grievances before the gathering.

The rebels realized that the people in Makkah supported Uthman ﵁. It is recorded by Sunni Muslim accounts, that before returning back to Syria, the governor Muawiyah ﵁, Uthman ﵁'s cousin, suggested Uthman should come with him to Syria as the atmosphere there was peaceful. Uthman ﵁ rejected his offer, saying that he didn't want to leave, Madinah, the city of the Holy Prophet Muhammad ﷺ.

Protest in Madinah

After the Hajj of 655 CE, things remained quiet for some time. With the dawn of the year 656 CE, there was a campaign against the Caliphate of Uthman ﵁. When the crisis deepened in Madinah, Uthman ﵁ addressed the congregation in the *Masjid al- Nabawi* and gave an explanation and negation of all the claims against him. The general public was again satisfied with Uthman ﵁.

Armed revolt against Uthman

The politics of Egypt played the major role in the propaganda war against the caliphate, so Uthman ﵁ summoned Abdullah ibn Saad, the governor of Egypt, to Madinah to consult with him as to the course of action that should be adopted. Abdullah ibn Saad came to Madinah, and in his absence, a *coup* in Egypt put the rebels in power. Eventually Kufa and Basra became ungovernable.

Hazrath Uthman ibn al-Affan ؓ

Rebels in Madinah

A group of about 1000 people from Egypt was sent to Madinah, with instructions to assassinate Uthman ؓ and overthrow the government. Similar contingents marched from Kufa and Basra to Madinah. The representatives of the contingent from Egypt contacted Hazrath Ali ؓ and asked him to assume the role of Caliph in opposition to Uthman ؓ, which Ali ؓ turned down. The representatives of the group from Kufa waited on Zubayr ؓ, while the representatives of the contingent from Basra put the same proposal to Talhah ؓ. Both of them like Ali ؓ turned down the offer. In suggesting alternatives to Uthman ؓ as Caliph, the rebels neutralized the bulk of public opinion in Madinah and Uthman ؓ's supporters could no longer offer a united front. Uthman ؓ had the active support of the Umayads, and a few other people in Madinah, but the rest of the people of Madinah chose to be neutral.

Blockade of Uthman

The situation in Madinah was advantageous to the rebels. Satisfied that the people of Madinah would not resist, they entered the city and laid siege to the house of Uthman ؓ, essentially taking it over but not confining the Caliph. They announced that anyone who does not resist them will be safe. Uthman ؓ, instructed his supporters to refrain from violence but many appealed for permission to fight against the rebels. Uthman ؓ refused to grant permission.

At first the rebels merely surrounded the house without placing any restrictions on Uthman ؓ. He led the *al-Masjid al-Nabawi* congregation as usual. The rebels prayed under the leadership of Uthman ؓ. The caliph addressed the people in the *Masjid*. Opponents criticised him, whilst supporters defended him. Tempers flared on both sides, words were exchanged and that led to the pelting of stones at one another. One of the stones hit Uthman ؓ he fell unconscious and was carried to his house unconscious.

The majority remained neutral, preferring to watch developments. The rebels took advantage of the situation by tightening the siege of the house of Uthman ؓ. Uthman ؓ was confined to his home, denied the freedom to move about and was not allowed to go to the *Masjid*. Gradually the

rebels intensified the pressure, forbidding the entry of any food or provisions, and later water as well, into his house.

During the siege, Uthman ﷺ was asked by his supporters, who outnumbered the rebels, to let them fight against the rebels. Uthman ﷺ prevented them in an effort to avoid the bloodshed of Muslim by Muslim. Unfortunately the situation turned violent. The gates of the house of Uthman ﷺ were shut, by his supporters, and guarded by Abdullah ibn al-Zubayr ﷺ, Imams Hasan ibn Ali ﷺ and Husayn ibn Ali ﷺ among others. A conflict erupted between the opponents and the supporters of Uthman ﷺ at the gate, some anti-Uthman partisans were killed, and the rebels were finally pushed back.

Assassination

The rebels climbed the back wall of the house and sneaked in leaving the guards at the gate unaware of what was going on inside. The rebels entered Hazrath Uthman ﷺ's room and struck blows at his head, whilst he was reciting the Holy Qur'aan. It is recorded that his blood flowed down to the words of the Holy Qur'aan on verse 137 of the 2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة:

فَإِنْ آمَنُواْ بِمِثْلِ مَا آمَنتُم بِهِ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا هُمْ
فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

Then if they believe the way you have believed in Him, then they will be guided aright. And if they turn away then that they are sunk in sheer enmity. So Allah ﷻ is sufficient to guard you against their evil and He is All-Hearing, All-Knowing.

According to Qadi Iyad bin Musa ﷺ القاضي عياض بن موسى[178] in *Ash-shifa bi Ta'rif Huquq al-Mustafa*, [179]كتاب الشفاء بتعريف حقوق المصطفى (Healing by the recognition of the Rights of the Chosen one) in the Chapter entitled: 'The Prophets Knowledge of the Unseen and Future Events:

He ﷺ said: Uthman will be killed while reciting the Qur'aan. Perhaps Allah ﷻ will have him wearing a shirt [i.e. the Caliphate]. They will want to remove it and his blood will fall on his utterance of Allah ﷻ's words: "Allah ﷻ is enough for you against them." (2:137).[180]

[A similar narration is in Jaami at-Tirmidhi, Volume 6, Chapters on al-Manaaqib, page 380, Hadith Number 3705]

The divine words of the text shed light on this dark chapter of history. Uthman ﵁ pressed the Holy Qur'aan to his chest and blood flowed upon the sacred text. Naila ﵂ the wife of Uthman ﵁ shielded him with her body. Raising her hand to protect him she had her fingers chopped off and was pushed aside. Hazrath Uthman ﵁ was martyred. His wife was the only person with him in the house at that time. He died as a martyr on Friday, the 18th of Dhul-Hijjah 35 AH at the age of eighty two or ninety. The supporters of Uthman ﵁ counter-attacked the assassins and, in turn, killed them. The rebels maintained a presence round the house in order to prevent the dead body from being carried to the graveyard.

The Funeral

After the body of Uthman ﵁ had been in the house for three days, his wife approached some of his supporters to help in his burial. The body was lifted at dusk, was not washed, as Islamic teaching states that martyrs bodies are not washed before burial. Thus Uthman was carried to the graveyard in the clothes that he was wearing at the time of his assassination.

The Burial

The body was carried to the graveyard of Madinah (*al-Jannat al-Baqi*), the Muslim graveyard. Some rebels gathered there resisting the burial of Uthman ﵁ in the graveyard of the Muslims. The supporters of Uthman ﵁ insisted that the body should be buried there. They later buried him behind *Jannat al-Baqi*. Later on the Muslim graveyard was extended, thus his grave was inside.

Aftermath

Uthman ﵁'s martyrdom was tragic for many reasons, including the fact that he was the first Islamic caliph or leader to be killed by fellow Muslims. The relatives of the murdered Caliph fled to Makkah with vows of vengeance. A citizen of Madinah, wrapping carefully the severed fingers of Naila in the blood-stained shirt of Uthman ﵁, symbols of revenge, carried them off to Damascus, and laid them at Muawiyah ﵁'s feet. Madinah was in political chaos for a number of days. Many of the companions approached Ali ﵁ to take the role of Caliph, which he

refused to do initially. The prominent families of Madinah and other areas persuaded Ali ﵁ to become Caliph, which he did in 656 CE becoming the fourth Caliph of Islam. Hazrath Ali ﵁ was being pressured by the Umayads especially Hazrath Muawiyah ﵁, to punish the men who had stained their hands with the blood of Uthman. Hazrath Ali ﵁ however gave priority to stabilizing the state. He was over fifty years of age. Hazrath Ali ﵁ transferred his capital from Madinah to Kufa in what is now Iraq. The capital of the province of Syria, Damascus, was held by Muawiyah ﵁, the governor of Syria and a kinsman of Uthman ﵁, Ali ﵁'s slain predecessor. Hazrath Muawiyah ﵁ had hung the blood stained *kurta* of Hazrath Uthman ﷺ and the severed fingers of his wife in the central mosque of Damascus to stir enmity against Hazrath Ali ﵁.

Awliya **from lineage of Uthman ﵁**

Hazrath Shaykh Jalaluddin Kabirul Awliya ﵁ and Qazi Thanaullah ﵁ both of Panipat are two of the most prominent.

HAZRATH ALI IBN ABU TALIB ﷺ

Hazrath Ali ibn Abu Talib ﷺ علي بن أبي طال reigned as Caliph from 656 CE to 661CE/ 36 AH to 40 AH. He wore the simplest clothing, using a cobbler's knife to cut of his shirtsleeve that was too long.

The Holy Prophet Muhammad ﷺ conveyed the message first of all to his blessed wife Hazrath Khadijah ﷺ and to their blessed household. Hazrath Ali ﷺ's father Hazrath Abu Talib ﷺ was the custodian of the Kaaba and a Chief of the Banu Hashim Family, of the Quraysh tribe. He was also a paternal uncle of the Holy Prophet Muhammad ﷺ. When Hazrath Abu Talib ﷺ, went through hard times, financially, Hazrath Ali ﷺ was taken into the blessed household of the Holy Prophet Muhammad ﷺ, being reared, taught and trained there.

Born in the Kaaba

According to Traditions, Hazrath Ali ﷺ was born on the 13th of Rajab about 23 years before Hijrah, within the blessed precincts of the Holy Kaaba. Hazrath Fatimah bint Asad bin Hashim ﷺ, the mother of Hazrath Ali ﷺ, whilst being pregnant with the blessed Hazrath Ali ﷺ visited the Kaaba to perform the pilgrimage. While she was circumambulating the Kaaba, she felt the pangs of childbirth. She retired to a secluded place in the precincts of the Holy Kaaba, and there Hazrath Ali ﷺ was born. Hazrath Ali ﷺ has thus had the unique honour to be born in the House of Allah ﷻ.Imam Haakim or Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishapuri (d. 403 AH) was a Sunni scholar and the leading traditionalist of his age, frequently referred to as the Imam of the *Muhaddithin*' says, in *Al-Mustadrak alaa al-Sahihain* or *Mustadrak al-Hakim*[181] المستدرك على الصحيحين , in the section *Kitaab Maarifatus Sahaaba* that the only person that was born in the Kaaba prior to this was Haakim ibn Hizaam ﷺ a nephew of Hazrath Khadijah ﷺ. He then states that:

فقد تواترت الاخبار ان فاطمة بنت أصد ولدت أمير المؤ

منين على بن أبى طالب كرم الله وجهه فى جوف الكعبة

Narrations came to us by multiple transmissions that Fatimah Bint Asad رضي الله عنها gave birth to *Amir al-Mu'mineen* Ali ibn Abu Talib رضي الله عنه inside the Kaaba

The narration about Haakim ibn Hizaam is mentioned in Sahih Muslim as well. [Sahih Muslim, Volume 4, The book of financial transactions, page 234, Hadith number 234]

This honour of being born, in the Kaaba had endowed Hazrath Ali رضي الله عنه with a halo of sanctity. A hundred years later, Imam *Zain-ul-Abidin* عليه السلام, a grandson of Imam Ali ibn Abu Talib عليه السلام (son of Hazrath Imam Husayn عليه السلام), met an Arab woman at Najaf who told him that her grandmother had helped Hazrath Fatimah bint Asad عليها السلام (the mother of Hazrath Ali عليه السلام) on the occasion of Hazrath Ali عليه السلام's birth. She narrated that according to the account of her grandmother:

> The child was beautiful; a smile played on his lips; he did not cry like other children; and his birth did not cause any pain to his mother.

When both mother and the child returned home, the Holy Prophet Muhammad ﷺ, and Hazrath Khadijah رضي الله عنها came to see her newborn child. Since his birth, he had not opened his eyes, for three days, and that worried both Hazrath Fatimah bint Asad عليها السلام and Hazrath Abu Talib عليه السلام. However, when the Holy Prophet Muhammad ﷺ took the child in his lap, then he opened his eyes. So the first person that Hazrath Ali عليه السلام saw after his birth was the Holy Prophet Muhammad ﷺ. When the Holy Prophet ﷺ was asked whether he approved of the child being named either *Asad* or *Zayd*, he said that since the child was born in the House of God, he should be named *Ali* being a derivative of an attribute of Allah جل جلاله, العلي - *Al-Aaliyy* – 'The Exalted). Hazrath Ali عليه السلام had thus had the distinction of being named after Allah جل جلاله. No one before him had ever been so named. Furthermore, the name acquired more sanctity because it was suggested by the Holy Prophet Muhammad ﷺ. The great historian, al-Mas'udi[182]

أبو الحسن علي بن الحسين بن علي المسعودي [896/ 956 CE] writes on page 76 of Volume II of his book, *Muruj adh-dhahab wa ma'adin al-jawhar*

مروج الذهب ومعادن الجواهر (The Meadows of Gold and Mines of Gems), that one of the greatest distinctions that Hazrath Imam Ali ibn Abi Talib عليه السلام

enjoyed was that he was born in the House of Allah ﷻ. Many others have recorded this incident (see footnote[183]).

Among the modern historians, Abbas Mahmud al-Aqqad[184] عباس محمود العقاد (June 28, 1889–March 12, 1964) of Egypt has written this in his book *Al-'Abqarriyet al-Imam Ali*, (Cairo, 1970).Another contemporary historian, Muhammad Sayyid at-Tantawy محمد سيد طنطاوي (28 October 1928 – 10 March 2010), of the Supreme Council of Islamic Affairs, Arab Republic of Egypt, wrote this on page 186 of his book, *Min Fada-il al-'Ashrat al-Mubashireen bil Janna*, published in 1976 by *Matab'a al-Ahram* at-Tijariyya, Cairo, Egypt.

> God have mercy upon Ali ibn Abi Talib ﵇. He was born in the Kaaba. He witnessed the rise of Islam; he witnessed the *Da'wah* of Muhammad ﷺ, and he was a witness of the *Wahi* (Revelation of Al-*Qur'aan al-Majid*). He immediately accepted Islam even though he was still a child, and he fought all his life so that the Word of Allah ﷻ would be supreme.

Shah Waliullah *Muhaddith Dehlavi* (February 21, 1703 - August 20, 1762)[185] records the birth in the book *Izalat al-Khafa'an Khilafat al-Khulfa*[186] (Removal of Ambiguity about the Caliphate of the Early Caliphs) giving reference from Imam Haakim's Mustadrak quoted above.

Khwaja Sayed Muhammad Muinuddin Chishti (Ajmeri) ﵁ mentions this fact in his famous quartet:

Waqtiki Bakabah Murtaza Shood Paida;
Dar Ard U Sama Jalwa Numa Shood Paida
What a time it was, when Ali ﵁ was born in the Kaaba.
Shimmering *Nur* was spread right from the Earth to the Sky
Jibra'eel Za Asm'an Faru Amad U Guft;
Ai Khatmi Rusul Farzand Ba Khanai Khuda Shood Paida
Jibra'eel appeared and proclaimed:
O Rasul ﷺ! What a blessing of Allah ﷻ that a son has been born inside the Kaaba

Khwaja Nizamuddeen Awliya ﵁ said:

Imami Haqq Kasi Bashad Ki Dar Waqti Wiladat Au;
Bud Darri Kaaba U Kaaba Za Kafashash Dar Safa Bashad

Who else can be the true Imam, who at the time of his birth,
was in the Kaaba and the Kaaba glorified by his steps

Maulana Jalal ad-Din Muhammad Rumi ﷺ[187] جلال الدین محمد رومی in his Masnavi-I Ma'navi or Mathnavi مثنوی معنوی meaning 'Rhyming Couplets of Profound Spiritual Meaning'[188] writes,

Ai Shehnai Dashti Najaf Az Tu Najaf Dedai Sharaf;
Tu Durri U Kaaba Sadaf Mastan Salamat Mi Kund

O Emperor of Najaf! Only because of you Najaf got the honor,
you are the pearl and Kaaba is the oyster, accept Salutations
from your loved ones

Hazrath Imam Ali ؑ was born within the Holy Kaaba, which is the centre of Allah ﷻ's blessings because it is here that 120 Divine Blessings descend every day, and are then distributed to the rest of the world. Rajab is a month in which the pious engage in acts of piety. It is narrated that it is the special Month of Allah ﷻ and special blessings descend during that month. It is one of the four months that was honoured even in the pre-Islamic Arab culture as a month in which it was forbidden to engage in war. So the place of birth is blessed; the Month is blessed; and even the thirteenth day is a blessed day.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا أَنْ نَصُومَ الْبِيضَ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ قَالَ وَقَالَ هُنَّ كَهَيْئَةِ الدَّهْرِ

It was reported from Ibn Milhaan al-Qaysi from his father who said
The Messenger of Allah ﷺ ordered us to fast the days of the white days (bright nights due to full moon): the thirteenth, fourteenth and fifteenth. He ﷺ said:
"This is like fasting all the time".
[Sunan Abu Dawud, Volume 3; The Book of Fasting, Page 176; Chapter 68, Hadith Number 2449]

My love tells me that Hazrath Imam Ali ؑ was luminously bathed, at birth and was spiritually enabled to see the blessed face of the Holy Prophet Muhammad ﷺ first when he opened his eyes, because of whose pleasure Allah ﷻ made the Kaaba the direction of prayer (*Qiblah*).

Hazrath Ali ibn Ali Talib ﵁

First of the Forty to Accept Islam Is Hazrath Ali ﵁

My love tells me that the newborn Hazrath Ali ﵁ with his first glimpse of the blessed face accepted the Holy Prophet Muhammad ﷺ. This is also confirmed by Hadith[189] of the Holy Prophet Muhammad ﷺ.

أَوَّلُ مَنْ أَسْلَمَ عَلِيٌّ.

An Ansaar, Abu Hamza ﵁ narrates that, 'I heard Hazrath Zayd bin Arqam ﵁ say that the first to accept Islam was Hazrath Ali ﵁'[190]

Amr bin Murrah said: So I mentioned that to Ibrahim an-Nakhai, so he rejected that and said: 'The first to accept Islam was Abu Bakr Siddique ﵁'

[Jaami at-Tirmidhi, Volume 6, Chapters on *al-Manaaqib* (Virtues); page 402, Hadith number 3735]

Imam Tirmidhi ﵁ classified it Hasan Sahih

There is also another Hadith in the collection of Imam Tirmidhi[191] (209 AH - 279 AH):

وَ قَالَ قَد اخْتَلَفَ أَهْلُ الْعِلْمِ فِيْ هَذَا فَقَالَ بَعْضُهُمْ : أَوَّلُ مَنْ أَسْلَمَ أَبُوْ بَكْرٍ الصِّدِّيْقُ، وَقَالَ بَعْضُهُمْ : أَوَّلُ مَنْ أَسْلَمَ عَلِيٌّ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ : أَوَّلُ مَنْ أَسْلَمَ مِنَ الرِّجَالِ أَبُوْبَكْرٍ، وَأَسْلَمَ عَلِيٌّ وَهُوَ غُلَامٌ ابْنُ ثَمَانِ سِنِيْنَ، وَأَوَّلُ مَنْ أَسْلَمَ مِنَ النِّسَّاءِ خَدِيْجَةُ

Ibn Abbas said: The first to perform *salaat* was Ali…Some of the People of Knowledge said that the first to accept Islam amongst men was Abu Bakr As-Siddique; and Ali accepted Islam when he was a boy of eight years; and the first accept Islam amongst women was Khadijah.[192]

[Jaami at-Tirmidhi, Volume 6, Chapters on *al-Manaaqib* (Virtues); page 401, Hadith number 3734]

Some of the great scholars have stated the first to accept Islam was Khadijah bint Khuwaylid ﵂, whilst others have stated it was *Sayyidina* Hazrath Abu Bakr Siddique ﵁, and others say the first was *Sayyidina* Hazrath Ali ﵁. There are some who say the first was *Sayyidina* Hazrath

Zayd ibn Harithah ﷺ. There is a difficulty in recording some aspects of history but our *Muhaddithin* have resolved this particular aspect, as to who was the first believer, admirably. They have recorded Hazrath Abu Bakr Siddique ﷺ, as being the first male adult; Hazrath Ali ﷺ as the first minor; Hazrath Khadijah ﷺ the first female adult; Hazrath Zaid ﷺ as the first slave to accept Islam. Amongst these five who preceded the other cannot be ascertained. Thus among the first of the forty to accept Islam is Hazrath Ali ﷺ and the fortieth is *Sayyidina* Hazrath Umar ibn al-Khattab ﷺ.

When the Holy Prophet Muhammad ﷺ reported that he had received a divine revelation, Ali ﷺ, then only about ten years old, believed him and announced his acceptance of Islam. Ali ﷺ's grandfather, Abd al-Mutallib, along with some members of the Banu Hashim clan, were *Hunafa*, followers of a monotheism, prior to the coming of Islam. They never took part in any pre-Islamic Makkan traditional religious rites, regarded by Muslims as polytheistic (*shirk*) or paganistic. It will be discussed under the section of Abu Talib ﷺ how the Holy Prophet Muhammad ﷺ invited his family to accept Islam and the young Hazrath Ali ﷺ was the first to respond. We also discussed how Hazrath Ali ﷺ had put his life on the line for the Holy Prophet Muhammad ﷺ. During the persecution of Muslims and boycott of the Banu Hashim in Makkah, Ali ﷺ stood firmly in support of the Holy Prophet Muhammad ﷺ.

Migration to Madinah

In 622 CE, in the year of the migration to Yathrib (now Madinah), Ali ﷺ risked his life by sleeping in the Holy Prophet Muhammad ﷺ's bed to impersonate him and ruin an assassination plot so that the Holy Prophet ﷺ could migrate in safety. This event has a great spiritual relevance. Imam Fakhruddin Razi says in his *Tafsir Kabir* (vol. II, page 189) that this verse was expressly revealed in recognition of Ali ﷺ's great and glorious service on the night of Hijrah. Allah ﷻ says in the2nd Sura *al-Baqarah* (the Cow) الْبَقَرَة in verse 207:

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ

Hazrath Ali ibn Ali Talib ﵁

And among people there is also someone who sells even his life to attain the pleasure of Allah ﷻ. And Allah ﷻ is Most Kind to the servants.

The Holy Prophet ﷺ had asked Ali ﵁ to settle all unpaid loans of the migrants and returned all valuables deposited with the Holy Prophet ﷺ to their owners. The pagans of Makkah opposed Islam, yet they trusted the Holy Prophet ﷺ. They left valuables with him knowing he was truthful and honest. He was their 'banker'. Hazrath Ali ﵁ said:

I slept so soundly that night as I he had never slept in all my life, for the Holy Prophet Muhammad ﷺ said: 'Allah ﷻ has ordered me to go to Yathrib. You sleep in my bed and tomorrow return all the deposits of the Makkans to them.' Thus I knew I will definitely wake up safe in the morning

Ali ﵁ risked his life again by staying in Makkah to carry out the Holy Prophet ﷺ's instructions. Hazrath Ali ﵁ then migrated to Madinah with his mother, the Holy Prophet ﷺ's daughter Fatimah ﵂ and two other women. If Hijrah had failed, the State of Madinah would never have come into existence. The State of Madinah was the physical representation of the first and the last Kingdom of Heaven on Earth. Allah ﷻ made His slaves, Ali ibn Abi Talib ﵁ and Abu Bakr Siddique ﵁ the instrument's through whom He put that Kingdom on this earth. Thus from these personalities flowed four rivers of spirituality, the *Qadri*, *Chishti*, and *Suharwardi* from Ali ﵁ and the *Naqshbandi* from Abu Bakr ﵁. This lineage also indirectly connects to Hazrath Ali ﵁, via Imam Jaafar as-Saadiq ﵁, who is the great grandson of Imam Husayn ؑ. Imam Jaafar as-Saadiq ﵁'s mother Umm Farwah bint Qaasim ibn Muhammad ibn Abu Bakr ﵂ is the great-great-granddaughter of Hazrath Abu Bakr Siddique ﵁.

Life in Madinah

Ali ﵁ was 22 or 23 years old when he migrated to Madinah. When the Holy Prophet Muhammad ﷺ was creating bonds of brotherhood among his companions, he selected Ali ﵁ as his brother. This was again a significant gesture pointing to the Spiritual Caliphate. For the ten years that the Holy Prophet Muhammad ﷺ led the community in Madinah, Ali ﵁ was extremely active in his service as his secretary and deputy,

serving in his armies, the bearer of his banner in every battle, leading parties of warriors on raids, and carrying messages and orders.

The Marriage of Ali ﷺ to Fatimah ﷺ the Bonding of Two Spiritual Oceans

In 623 CE the Holy Prophet Muhammad ﷺ informed Ali ﷺ that Allah ﷻ ordered him to give his daughter Fatimah Zahra ﷺ to Ali ﷺ in marriage. Allah ﷻ says in the Holy Qur'aan, in the 55th Sura, *ar-Rahmaan* (Most Affectionate), verse 19 to 21:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ {19} بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ {20}
فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ {21} يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ
وَالْمَرْجَانُ {22} فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ {23}

He is the One who has made the two bodies of water flow and join each other; There is a barrier between them; they cannot breach (their respective) limits. So which of your Lord's blessings will you both deny? The pearls (shading green) and corals (shading red) come forth from both (the seas). So which of your Lord's blessings will you both deny?

Hazrath Abdullah ibn Masood ﷺ, a prominent companion of the Holy Prophet ﷺ reports that the Holy Prophet ﷺ:

Unzilla alal Qur'aanu ala sabati akruk

The Holy Qur'aan descended with seven variants in recitation and translation

Wa li kulli harfin minha zahrun wa batalun

Every letter has an external and internal connotation

Wa inna Ali yabne Abi Talibin ﷺ indahu minaz zahire wa batin

The external and internal meaning of every letter and word in the Holy Qur'aan is known to Hazrath Ali ﷺ.[193]

From that treasure house of internal knowledge (*Marifah*), Hazrath Ali ﷺ, the door to the city of Knowledge, the Holy Prophet Muhammad ﷺ. He is the door to the wisdom of the Holy Prophet ﷺ. He who wants to acquire the treasure has to go via the door. He who seeks to enter the

treasure house by any other means, besides the door, is an intruder or thief. Taking a few droplets from that treasure house, we attempt to translate this verse, with reference to Imam Jalaluddeen Al-Suyuti جلال الدين السيوطي (849 AH /1445–1505 CE) in *Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur* (The Scattered Pearls)[194] الدر المنثور في التفسير بالماثور quoting hadith as reported by ibn Abbas ﷺ and Anas bin Malik ﷺ.

Arabic Reference:

وأخرج ابنُ مَردُويَه عن ابنِ عباسٍ فى قولِه : ﴿مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ﴾ . قال : عليٌّ وفاطمةُ ، ﴿بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ﴾ . قال : النبيُّ ﷺ ، ﴿يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ﴾ . قال : الحسنُ / والحسينُ(٦) . ١٤٣/٦

Urdu Reference

امام ابن مردویہ رحمہ اللہ نے حضرت ابن عباس رضی اللہ عنہما سے یہ قول بیان کیا ہے: مَرَجَ الْبَحْرَیْنِ یَلْتَقِیٰنِ۞ کہ الْبَحْرَیْنِ سے مراد حضرت علی اور حضرت فاطمہ الزہراء رضی اللہ عنہما ہیں۔ بَیْنَهُمَا بَرْزَخٌ لَّا یَبْغِیٰنِ۞ فرمایا بَرْزَخٌ سے مراد حضور نبی کریم ﷺ ہیں۔ اور یَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ۞ کے بارے فرمایا۔ اللُّؤْلُؤُ اور الْمَرْجَانُ سے مراد حضرت امام حسن اور حضرت امام حسین رضی اللہ عنہما دونوں صاحبزادگان ہیں۔

امام ابن مردویہ رحمہ اللہ نے حضرت انس بن مالک رضی اللہ عنہ سے مَرَجَ الْبَحْرَیْنِ یَلْتَقِیٰنِ۞ کے تحت یہ قول بیان کیا ہے کہ بحرین سے مراد حضرت علی اور حضرت فاطمہ الزہراء رضی اللہ عنہما ہیں۔ اور یَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ۞ میں اللُّؤْلُؤُ اور الْمَرْجَانُ سے مراد حضرت امام حسن اور حضرت امام حسین رضی اللہ عنہما دونوں شہزادے ہیں۔

English Translation

> Imam ibn Marduya ﷺ has reported the following statement from Hazrath Ibn Abbas ﷺ: "مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ' That الْبَحْرَيْنِ 'the two oceans' refers to Hazrath Ali ﷺ and Hazrath Fatimah ﷺ. بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ refers to the Holy Prophet Muhammad ﷺ. And in يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ and 'Coral and pearls' اللُّؤْلُؤُ وَالْمَرْجَانُ is in reference to Imam Hasan ﷺ and Imam Husayn ﷺ, the two princes.[195]

Allah ﷻ says:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

Two oceans met and flowed. They met as they ought to have met. No more they remained two, يَلْتَقِيَانِ, becoming one but a barrier in between

stabilizes them so that one does not overawe the other. So they flow in equitable proportion. Then Allah ﷻ questions as to which of the favours of Allah ﷻ will we reject? Allah ﷻ then says:

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

When these two bodies of water met and flowed, then out of it came pearls and corals. Again Allah ﷻ questions as to which of the favours of Allah ﷻ will we reject? Let me speak briefly on pearl and coral. The pearl is cultivated within the clam being shaped by the effect of the waves of the flow of the water. Examine a pearl. If you see a green hue within it then it is a genuine pearl. If the green hue is not within then know that it is an imitation. As for coral it is has a reddish colour. A green pearl and a red coral resulted from the meeting of the two bodies of water.

What are those two bodies of water? What is the barrier in between the bodies of water? What does pearl and coral refer to? The meeting of the two bodies of water in general translation and exposition of the Holy Qur'aan then it is written that it refers to a body of salty water and a body of sweet water. I feel that salty and sweet is symbolic. Salty is symbolic of strength whilst sweet is symbolic of delicate and refined. Salt makes water heavy and it displays force. Sweet water displays refinement and gentleness. One body of water is that of authoritive power (*shahja'at*) and intimacy with Allah ﷻ (*wilaayat*) whilst the other body of water is that of nobility *(ismat)* and purity (*tahaarat*). The water of authority *(shuhja'at)* and intimate friendship *(wilaayat)* is Hazrath Ali ؓ whilst the water of nobility *(ismat)* and purity (*tahaarat*) is Hazrath Fatimah ؓ. Now the meeting of two bodies of water can be conceived in its spiritual connotation. The barrier in between that acts as a bond yet maintains the flow of the independence of the oceans is the bonding relationship of marriage *(nikah)*. They were not joined in the bond of *nikah* in this temporal world but Allah ﷻ performed their *nikah* in the heavens and the Holy Prophet Muhammad ﷺ on earth.

Let us concentrate on the ocean of nobility (*ismat*) and purity (*tahaarat*), Hazrath Fatimah Zahra ؓ. The books recording the Holy Prophet Muhammad ﷺ's traditions (*Ahadith)* expounding the status of Hazrath

Fatimah Zahra ﵂ are many be it Bukhari or Muslim; Tirmidhi or Nasa'i; Abu Da'ud or Ibn Majah; or any other. It is narrated by Hazrath Ayesha Siddiqua ﵂, and many other companions that when the leader of the women of the world *(Sayida-e-kaayinaat)*, Hazrath Fatimah Zahra ﵂ used to come to the Holy Prophet Muhammad ﷺ the Holy Prophet ﷺ used to stand out of love for her, take her hand in his hand, kiss it out of affection and make her sit on his place of sitting. Hazrath Fatimah Zahra ﵂ mirrored the actions of the Holy Prophet Muhammad ﷺ in her talking, walking, standing, speaking and her every mannerism reflected the character of the Holy Prophet Muhammad ﷺ. People who saw her blessed face said she resembled the Holy Prophet ﷺ. I am deliberately handpicking the traditions and their narrators to dispel the disease of suspicion against certain prominent companions, questioning their love for *ahl al-Bayt*.

The following Hadith has been narrated by Hazrath Umar Faruq ﵁ and personal research has not come up with this being narrated by any other companion other than the son of Hazrath Umar Faruq ﵁, Hazrath Abdullah bin Umar ﵁. Whenever the companions addressed the Holy Prophet ﷺ and were hopeful of securing favour from him, they affectionately exclaimed:

فداك أبي و أمي يا رسول الله

'May my father and mother be sacrificed for you, O Messenger of Allah ﷺ!'

It is recorded by Imam ash-Shawkani[196] (1759-1834 C.E/ 1173-1250 AH) in *Darr-us-sahabah fi manaqib al-qarabah was-sahabah* (p.279) and Imam Hakim narrated it in *al-Mustadrak*. Hazrath Umar Faruq ﵁ says one day he heard the Holy Prophet Muhammad ﷺ speaking to Hazrath Fatimah Zahra ﵂ and the Holy Prophet ﷺ said:

عن عمر بن الخطاب رضي الله عنه: أن النبي صلى الله عليه
وسلم قال لفاطمة: فداك أبي و أمي

Umar bin Khattab ﵁ narrates that the Holy Prophet ﷺ used to say to Fatimah ﵂:

"My mother and father be sacrificed for you."

This is the love reflected by the Holy Prophet ﷺ for Hazrath Fatimah az-Zahra ﵂.

It has been repeatedly mentioned in numerous books of *Ahadith* that on the Day of Reckoning, when the court of Allah ﷻ will be in session, a divine voice will proclaim, that the highest respect be shown to Hazrath Fatimah ﵂, the daughter of the Holy Prophet Muhammad ﷺ:

عن علي رضي الله عنه، قال: قال النبي صلى الله عليه وسلم: إذا كان يوم القيامة، قيل: يا أهل الجمع! غضوا أبصاركم لتمر فاطمة بنت رسول الله صلى الله عليه وسلم فتمر و عليها ريطتان خضراوان.

قال أبو مسلم: قال لي أبو قلابة وكان معنا عبد الحميد أنه قال: حمراوان.

Ali ﵁ narrates that the Holy Prophet ﷺ said:
"On the Day of Judgement it will be said, 'Oh people of *mahshar*! Lower your gazes so that the daughter of the Messenger of Allah ﷺ may pass.' She will pass through wearing two green garments."
Abu Muslim said that when Abd-ul-Hameed was with us, Qalabah told me that the Holy Prophet ﷺ said, "(Fatimah ﵂ will pass wearing) two red garments."[197]

It is reported that Hazrath Fatimah Zahra ﵂ will be escorted, with great honour, by seventy thousand damsels of Heaven *(houries)*.

عن علي رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: تحشر إبنتي فاطمة يوم القيامة وعليها حلة الكرامة قد عجنت بماء الحيوان، فتنظر إليها الخلائق، فيتعجبون منها، ثم تكسى حلة من حلل الجنة [تشتمل] على ألف حلة مكتوب

[عليها] بخط أخضر: أدخلوا بنت محمد صلى الله عليه وسلم الجنة على أحسن صورة و أكمل هيبة و أتم كرامة و أوفر حظ. فتزف إلى الجنة كالعروس حولها سبعون ألف جارية.

Ali ﵁ narrates that the Holy Prophet ﷺ said, "On the Day of Resurrection my daughter will be raised wearing the dress of honour washed in the 'Water of Life'. The whole creation will be amazed on seeing her. Then she will be given the dress of Paradise, each layer comprising of a thousand layers. Each layer will read in green, 'Take the daughter of Muhammad to Paradise in the best form, great dignity, high esteem and deep respect.' She will be beautified like a bride and will be taken to Paradise surrounded by seventy thousand hurs (beautiful women of Paradise)." [198]

The two oceans were united with the bond of *nikah* in heaven and on Earth Many *sahaaba* have reported that the Holy Prophet ﷺ said:

عن علي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: أتاني ملك، فقال: يا محمد! إن الله تعالى يقرأ عليك السلام، و يقول لك: إني قد زوجت فاطمة ابنتك من علي بن أبي طالب في الملأ الأعلى، فزوجها منه في الأرض.

Ali ﵁ narrates that the Messenger of Allah ﷺ said, "An angel came to me and said: Oh Muhammad, Allah ﷻ sends peace upon you and says, 'I have had your daughter married to Ali bin Abu Talib ﵁ in the Upper Heavens and now you also arrange the marriage ceremony of Fatimah ﵂ with Ali ﵁ on earth.'" [199]

This is similar to people who are resident in two different cities and host a feast to celebrate the marriage with friends and colleagues in both cities. Hazrath Ali ﵁ and Hazrath Fatimah Zahra ﵂ are residents of this temporal realm *(farsh)* and the heavenly ream *(arsh)* thus, two *nikahs* were performed. Hazrath Jibra'eel ﵇ had informed that the sermon of *nikah*

on the heavenly ream was performed by him and the guests were all the beings of the heavens. Forty thousand angels had attended. The *nikah* on earth had been performed by the Holy Prophet Muhammad ﷺ.

Thus the bonding of the two spiritual oceans had taken place. The ocean of authority *(shuhja'at)* and intimate friendship (*wilaayat)* and the ocean of nobility (*ismat*) and purity (*tahaarat*) had met. This divine bond produced a pearl لُؤْلُؤُ and a coral مَرْجَانُ. A green hue can be seen emanating from a genuine pearl when it is held to the light. The green hue of the pearl is symbolic of the poison that ushered Imam Hasan رضي الله عنه, to the realm of Divine Beauty thus the pearl symbolizes Imam Hasan رضي الله عنه. Coral is red in colour. The red of the coral is symbolic of the blood of Martyrdom that ushered Imam Husayn رضي الله عنه; to the realm of Divine Beauty thus the coral symbolizes Imam Husayn رضي الله عنه.

According to some scholars Ali رضي الله عنه was twenty-one years old at the time of marriage, while Fatimah رضي الله عنها was sixteen years old. Other scholars say Ali رضي الله عنه was 25 years old at the time of marriage and Fatimah رضي الله عنها was about 20 years old at the time of marriage. The Holy Prophet ﷺ asked Hazrath Ali عليه السلام if he had any possessions to bear the cost of marriage. He said that he has a sword and a shield. The Holy Prophet ﷺ instructed him to keep the sword and sell the shield. He was told to sell the shield and purchase necessities for the marriage. Hazrath Uthman رضي الله عنه arrived and secured Ali رضي الله عنه's word that he would accept whatever offer he made for the shield. He bought the shield from Hazrath Ali رضي الله عنه and he gave Hazrath Ali رضي الله عنه eight times the market value of the sword. When Hazrath Ali رضي الله عنه objected that this was too much, he reminded him of his promise to accept whatever was given. Hazrath Uthman رضي الله عنه asked Hazrath Ali رضي الله عنه if he was aware of the Holy Prophet ﷺ saying that one must not refuse a gift. Hazrath Ali رضي الله عنه said he was aware. Hazrath Uthman رضي الله عنه now said that he is giving him the shield as a gift. This was the love and service of Hazrath Uthman, therefore Allah جل جلاله says of him in the Holy Qur'aan, in the 48th Sura, *al-Fath* (Victory) الْفَتْح: Verse 29:

رُحَمَاءُ بَيْنَهُمْ

Hazrath Ali ibn Ali Talib ﵁

Lovingly, compassionate to one another

Allah ﷻ says these companions are always compassionate to one another. Hazrath Bilaal ﵁ was asked by the Holy Prophet Muhammad ﷺ to bring some perfume (*itr*) and a few other things and Hazrath Anas ﵁ was sent to call Hazrath Abu Bakr ﵁, Hazrath Uthman ﵁, Hazrath Talhah ﵁, Hazrath Zubayr ﵁ with some companions from the Ansaar ﵁. The *nikah* was performed by the Holy Prophet Muhammad ﷺ. The Holy Prophet declared:

> '… in obedience to the Will of Allah ﷻ I perform the marriage ceremony of Fatimah ﵂ with Ali ﵁, and ask you to bear witness that I have given Fatimah ﵂ in marriage to Ali ﵁ against a dower of 400 pieces of silver coin. May Allah ﷻ create love between the pair, bless them, purify their offspring, make their progeny a mine of wisdom, and a source of Allah ﷻ's blessing and solace to the believers in faith.'

Hazrath Fatimah ﵂ was sent to Hazrath Ali ﵁'s house with a simple but spiritual farewell accompanied by Umm Ayman ﵂, the Muslim Abyssinian companion, who was called Barakah ﵂. The Holy Prophet Muhammad ﷺ referred to her as 'my mother after my own mother'. After the *isha* Salaat, the Holy Prophet Muhammad ﷺ went to their house, asked for a basin of water, put his blessed hands into it and sprinkled it on both Ali ﵁ and Fatimah ﵂ and put their foreheads together and said:

> I put you and your children in the care of Allah ﷻ, so that He may save you from Satan.

The Holy Prophet ﷺ gave them as a gift, a silver bracelet, two Yemeni sheets, four mattresses, one blanket, one pillow, one cup, one hand-grinding mill, one bed, a small water skin and a leather jug for *wudhu*. I implore you to ponder on the simplicity of the marriage. The *Sunnah*[200] is to have a simple wedding but we have fallen prey to societal pressure and vanity.

The following day the Holy Prophet Muhammad ﷺ asked Hazrath Ali ﵁ if he had the means to hold a *walima*[201] (wedding feast). Hazrath Ali ﵁ said he had a goat. The Holy Prophet Muhammad ﷺ asked him to cook it but after it has been cooked he should not open the pot, for many

guests would come to partake in the feast. The Holy Prophet Muhammad ﷺ made *wudhu* from water in a vessel and put the *wudhu* water in the pot. The Holy Prophet Muhammad ﷺ then made *dua*:

اللهم! بارك فيهما و بارك عليهما و بارك لهما فى نسلهما

O Allah ﷻ! Shower your blessings on these two (Ali and Fatimah); and blessings for them; and their entire progeny (all generations).

Thus all descendants of the Sayyid family have been blessed. The Hadith is as follows.

عن بريدة رضي الله عنه، قال: فلما كان ليلة البناء قال: يا علي! لا تحدث شيئا حتى تلقانى، فدعا النبي صلى الله عليه وسلم بماء فتوضأ منه ثم أفرغه على عليّ، فقال: اللهم! بارك فيهما و بارك عليهما و بارك لهما في شبلهما.

و فى رواية عنه: و بارك لهما فى نسلهما.

Buraidah ﵁ narrates that the Holy Prophet ﷺ on the night of Ali ﵁ and Fatimah's ﵂ wedding, said to Ali ﵁, "Do not do anything without consulting me." Then he ﷺ asked for water and performed ablution. He ﷺ then sprinkled the remaining water on Ali ﵁ and said, "Oh Allah ﷻ! Bless their relationship, shower them with blessings and bless both of them regarding their children."

In another narration also narrated by Buraidah ﵁ the words are:

"Bless both of them regarding their coming generations."[202]

Thereafter the *walima* was held.

The marriage of Ali ﵁ and Fatimah ﵂ had been performed in the Heavens in accordance with the order of Allah ﷻ because the *Wilaya* of the Holy Prophet Muhammad ﷺ had to continue with Ali ﵁ and the pure lineage through him and Fatimah ﵂.

Hazrath Ali ibn Ali Talib ﵁

The Holy Prophet Muhammad ﷺ stated that Imam Ali ﵁ is the *wali* of all believers after the Holy Prophet ﷺ:

إن عليا مني وأنا منه وهو ولي كل مؤمن بعدي

Verily, Ali ﵁ is from me and I am from Ali ﵁, and he is the Master of the believers after me.

This hadith is evidence that the Holy Prophet Muhammad ﷺ's *nuri wilaya* is continued through Ali ﵁ and Ali ﵁ was created from the essence of the Holy Prophet Muhammad ﷺ or *nur*! Both of them were created from one Light.

حدثنا عبد الرزاق عن معمر عن الزهري عن خالد بن
معدان عن زادان عن سلمان، قال: قال رسول الله

كنتُ أنا وعلي بن أبي طالب نوراً بين يدي الله تعالى قبل
أن يخلق آدم بأربعةآلاف عام فلمّا خلق آدم قُسم ذلك النور
جزئين فجزء أنا وجزء علي، وفي رواية خلقتُ أنا وعلي من
نور واحد

Salman al-Farsi ﵁ narrated that:

I heard the Messenger of Allah ﷻ saying:

'I and Ali ﵁ were one light in the hands of Allah ﷻ fourteen thousand years before He created Adam ﵇. When Allah ﷻ created Adam ﵇ He divided that light into two parts, one part is me and one part Ali ﵁.'[203]

According to *Jawahir al-Maani*, Sidna Shaykh Mawlana Shaykh Abil Abbas Tijani ﵁ records:

The Holy Prophet ﷺ said: 'We were, me and Ali, two lights before Allah ﷻ and then He left us in the loin of Adam ﵇ and kept moving us from loin to loin until we reached our

grandfather Abd al-Muttalib. Then I moved to the loin of Abdullah and he moved to those of Abu Talib. Then, our light reunited in Al-Hasan and Al-Husayn: they are in fact two lights of the light of the Lord of the worlds'.

Remember that Fatimah ﷺ has been declared by the Holy Prophet Muhammad ﷺ to be a part of his essence.

فَاطِمَةُ بِضْعَةٌ مِنِّي

Fatimah is a part of my essence

Thus a special family was conceived from this marriage. As Imam Ahmad Raza Khan ؓ beautifully stated:

تیری نسل پاک میں ہے بچہ بچہ نور کا

تو ہے عین نور تیرا سب گھرانا نور کا

Tere nasle paak meh heh bacha bacha nur ka
Tu heh ain nur tera sab gharana nur ka
In your lineage every child is light manifest
You are Divine Light manifest; your entire household is light

Family Life

Prior to the marriage of Ali ؓ and Fatimah ؑ, Fatimah ؑ lived at the house of Hazrath Ayub Ansari ؓ with her blessed father. After the marriage the Holy Prophet Muhammad ﷺ asked Hazrath Ali ؓ to acquire a house. Hazrath Ali ؓ acquired a house that was a little distance away from the house of the Holy Prophet ﷺ. While the urban layout of the city during this period is difficult to determine precisely, it was about the size of about the present *Masjid* of the Holy Prophet Muhammad ﷺ. After Hazrath Ali ؓ and Fatimah ؑ settled in their home the Holy Prophet Muhammad ﷺ could not bear the separation from his beloved Fatimah ؑ. He asked Hazrath Fatimah ؑ if it was possible to relocate her house near his home. There was a companion Hazrath Haritha bin Numan al-Ansari ؓ. The Holy Prophet ﷺ' houses were on land belonging to Hazrath Haritha ؓ. Whenever the Holy Prophet ﷺ would get married Haritha ؓ would give him some land as a gift. When the Holy Prophet ﷺ requested that Hazrath Fatimah ؑ relocate she replied that their was no house nearby his blessed house, but since Hazrath Haritha ؓ lived next to him ﷺ, he ﷺ could request that Hazrath Haritha

ﷺ exchange houses with them. The Holy Prophet Muhammad ﷺ said to Fatimah ﷺ that he was too embarrassed to ask from Haritha ﷺ land for Fatimah ﷺ. Somebody overheard this conversation and reported it to Haritha ﷺ. Haritha ﷺ came to the Holy Prophet Muhammad ﷺ and during the conversation casually asked the Holy Prophet ﷺ:

Do you not miss your daughter Fatimah?

The Holy Prophet Muhammad ﷺ knew what was being implied and said:

Yes, but I am too embarrassed to ask because you have given us so much

Haritha ﷺ fell at the feet of the Holy Prophet Muhammad ﷺ and emotionally exclaimed,

Innama anna, wa maali lillahi wa rasulihi

I (my life) and my belongings belong to Allah ﷻ and His Messenger ﷺ

He went on to say:

By Allah ﷻ, the land that I give to you is more beloved to me then the land that I keep with me, so take this piece of land for them.

The Holy Prophet Muhammad ﷺ said,

Sadaqta (You have spoken the truth)

Allah ﷻ has given you in return a palace in Paradise.

Hazrath Haritha ﷺ then exchanged houses with Hazrath Ali ﷺ. The house was next to the house of the Holy Prophet Muhammad ﷺ. It is mentioned in hadith that there was only a courtyard of two meters separating the two houses. From the two windows; facing each other, between the house of the Holy Prophet ﷺ and Hazrath Fatimah ﷺ, the Holy Prophet ﷺ used to look at his beloved daughter and his two grandsons, Imam Hasan ﷺ and Imam Husayn ﷺ. These two windows which faced each other, actually symbolized two hearts which open onto each other in atunement, the heart of the greatest father and the heart of the greatest daughter. Each morning they open onto each other, exchanging salutations and love. It is also mentioned in Hadith that when the Holy Prophet Muhammad ﷺ left home for the *fajr salaah* he stood at the door of Hazrath Fatimah ﷺ and called out الصلاة! يا أهل البيت (O 'people

of the house', perform your prayer") and recited the The Verse of Purity (*Ayat at tathir*).

It is also mentioned that the Holy Prophet ﷺ visited the house of Hazrath Fatimah ؓ before commencing a journey and he visited her house on his return, before going back to his own home.

عن ابن عمر رضي الله عنهما: أن النبي صلى الله عليه وسلم كان إذا سافر كان آخر الناس عهدا به فاطمة، و إذا قدم من سفر كان أول الناس به عهدا فاطمة رضي الله عنها. فقال لها رسول الله صلى الله عليه وسلم: فداك أبي و أمي.

Abdullah bin Umar ؓ narrates that whenever the Holy Prophet ﷺ went on a journey, the last person he would speak to from his family before setting off would be Fatimah ؓ. When he ﷺ returned from a journey, the first person the Holy Prophet ﷺ would come to would be Fatimah ؓ and the Messenger of Allah ﷺ would say to her ,

فداك أبي و أمي

"(Oh Fatimah!) My mother and father be sacrificed for you. [204]

This love and *nigah* of the Holy Prophet Muhammad ﷺ developed Hazrath Fatimah عليها السلام as the owner of the values of her father, the inheritor of all the honours of her family. She is the continuation of the chain of great ancestors and great successors. The link from the Holy Prophet Muhammad ﷺ in this chain of Divine justice, the rightful chain of truth is Fatimah عليها السلام.

Hazrath Ali ؓ and Hazrath Fatimah ؓ had six children. Three sons, Imam Hasan ؓ, Imam Husayn ؓ, Imam Muhsin ؓ [who passed away in childhood] and three daughters: Hazrath Zainab عليها السلام, Hazrath Umme Kulthum عليها السلام and Hazrath Ruqayyah عليها السلام.

Theirs was a simple life of hardship and deprivation. Hazrath Ali ؓ remained materially poor working as a drawer and carrier of water.

Hazrath Fatimah ﷺ worked as a grinder of corn. Often there was no food in their house. One day she said to Ali ﷺ:

> I have ground corn until my hands have blistered.

Hazrath Ali ﷺ replied:

> I have drawn water until I have pains in my chest.

The State had acquired wealth together with many male and female servants, as booty, after a battle which The Holy Prophet ﷺ was going to distribute. Hazrath Ali ﷺ told Hazrath Fatimah ﷺ that she must to her blessed father and request that he give them a female servant to help them. She went to home of the Holy Prophet ﷺ, but he was not at home when she got there. She told Hazrath Ayesha Siddiqua ﷺ as to why she came and she replied that most surely her father would give her a servant. Hazrath Ayesha Siddiqua ﷺ told Hazrath Fatimah ﷺ to go home and she would present the request to The Holy Prophet ﷺ and motivate him to fulfil her request. When Hazrath Ayesha Siddiqua ﷺ presented the request to the Holy Prophet ﷺ he immediately went to the house of Hazrath Fatimah ﷺ and told her that he would give her something better than her request. He told her that after every prayer and before sleeping she should recite 33 times, Glorious is Allah ﷻ *(Subhanallah)*; 33 times, Praise be to Allah ﷻ *(Alhamdulillah)* and 34 times, Allah ﷻ is the Greatest *(Allahu Akbar)*. He told her that this was better than what she had requested and left. Mothers and sisters ponder. He did not give a servant as requested to his most beloved daughter, the leader of the women of paradise, but he gave her an extra duty to perform. Hazrath Fatimah ﷺ did not display any displeasure or anger. She accepted her father's wish. He could not give her a servant because he came as a guide to even the poor ladies, who could not afford servants, so he wants her to be an example to them and serve as solace for them. I say, that he ﷺ did not give her a servant because they were not worthy of her since angels and damsels of paradise would serve her.

It was a hot day in the month of Ramadaan and the Holy Prophet ﷺ sent Umme Ayman ﷺ on an errand to Hazrath Fatimah ﷺ. It was noon and she found the door locked. She peeped into the house and saw a fasting Bibi Fatimah ﷺ sleeping. She was amazed that the grinding stone was grinding on its own and the cradle of Imam Hasan ﷺ and Husayn ﷺ was

rocking on its own. Umm Ayman ﵂ returned to the Holy Prophet ﷺ and reported as to what she had seen. The Holy Prophet ﷺ replied that Fatimah ﵂ is loved by Allah ﷻ, so He induced sleep on her fasting body and sent angels to do her household chores.

In that age manual labour was used. It was not this mechanized age that we live in. Today we have many comforts yet our ladies have no time to perform their *salaah*. Hazrath Fatimah ﵂ used to do all her housework, yet Hazrath Imam Hasan ﵁ reports; 'I have seen my mother on many occasions so absorbed in optional devotions after *Isha salaah* that she used to be absorbed in prayer till the *fajr* azaan.' At night after putting her children to bed she used to go to her *musalla* and prior to the beginning of the Fajr Salaah, she used to perform 1000 cycles of *nafil* (voluntary) *salaah*. She lengthened the last *sajda* until she heard the *adhan* of *fajr*. After the *adhan* she used to take a deep breath and exclaim:

> O My Allah ﷻ you have made such short evenings that I could not prostrate enough to fulfil my duty to You.

Is it not logical that such a devoted household should bear children that would preserve the *deen* of Islam by sacrificing their lives?

Their marriage lasted until Fatimah ﵂'s was ushered into the realm of Divine Beauty, ten years later. Although polygamy was permitted, Ali ﵁ did not marry another woman while Fatimah ﵂ was alive, and his marriage to her possesses a special spiritual significance for all Muslims because it is seen as the marriage between two great figures surrounding the Holy Prophet Muhammad ﷺ. After Fatimah ﵂'s passing, Ali ﵁ married other wives and fathered many children.

Military Career

With the exception of the Battle of Tabuk, Ali ﵁ took part in all battles and expeditions fought for Islam. Ali ﵁ used a bifurcated sword known as Zulfiqar ذو الفقار. It was Arab custom that swords were given names. This sword was a gift to Ali ﵁ from the Holy Prophet Muhammad ﷺ. Imam Husayn ibn Ali ﵁ used Zulfiqar at Karbala.

Hazrath Ali ibn Ali Talib ﵁

La fattah illa Ali, la saif illa Zulfikaar

In the Battle of Badr, at the peak of the battle, whilst Hazrath Ali ﵁ displayed his God given bravery, a voice from the unseen used to pronounce:

لا فتى إلا علي لا سيف إلا ذو الفقار

La fattah illa Ali, la saif illa Zulfikaar
There is none brave like Ali ﵁ and there is no sword like Zulfikaar

These are the words of Hadith[205]. Someone has added this line to this verse.

Shah-e-Mardaa'n, Sher-e-Yazdaa'n, Kuwat-e-Par'wardegaar
La fattah illa Ali, la saif illa Zulfikaar
A King amongst men, a lion possessing Divine Strength
There is none brave like Ali ﵁ and there is no sword like Zulfikaar

The Conqueror of Khyber

About a hundred miles from Madinah on the route to Syria was a settlement of the Jews called Khyber. '*Khyber*' means a fort and the place consisted of many forts occupied by the Jews. After being expelled from Madinah, most of the Jews of Banu Qainuqa and Banu Nadir took refuge in Khyber. They planned an invasion of Madinah. The Holy Prophet ﷺ led a Muslim army to Khyber. The Jews ostentatiously said that their forts were impenetrable. Hazrath Ali ﵁ carried the heavy door of the fort of Khyber with his hands and the Muslim Army seized the fort. When the fort had been conquered, forty men tried to lift the door and they failed. They asked him:

O Ali ﵁! How did you carry this door?

He replied:

'I did not carry it with my physical strength, but I carried it with Divine Strength.'

The ruins of this fort are still to be seen. The fort is on a hill. The Jews locked themselves within the safety of the fort on this height. They placed heavy rocks against the locked door, so that the door may not open. After numerous attacks the Muslims failed to conquer the fort. The

Holy Prophet ﷺ said, 'Tomorrow we will give the flag to a man who will conquer Khyber[206].' He did not name the person but said:

يُحِبُّهُ اللَّهُ وَرَسُولُهُ أَوْ قَالَ يُحِبُّ اللَّهَ وَرَسُولَهُ

He loves Allah ﷻ and His Messenger or Allah ﷻ and His Messenger love him

[Sahih Bukhari, Volume 4, The Book of Jihad, Chapter 121, Page 139, Hadith Number 2975]

This statement of the Holy Prophet ﷺ proves that Hazrath Ali ؓ is loved by Allah ﷻ and His Messenger. Allah ﷻ says:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ

Narrated Abu Hurraira ؓ: The Messenger of Allah ﷺ said: "Allah ﷻ said, 'I will declare war against him who shows hostility to an Intimate Friend of Mine وَلِيًّا. And the most beloved things with which My slave comes nearer to Me, is what I have made necessary upon him; and My slave keeps on coming closer to Me through performing *Nawafil* النَّوَافِلِ (praying or doing extra deeds besides what is obligatory) till I love him, so I become his faculty of hearing with which he hears, and his faculty of sight with which he sees, and **his hand with which he grasps**, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will

protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."
[Sahih Bukhari, Volume 8, The Book of *Ar-Riqaaq*, Chapter 38, Page 275, Hadith Number 6502]

Note Allah ﷻ says:

وَيَدَهُ الَّتِي يَبْطِشُ بِهَا

He whom I love... I become his hand with which he grasps...

In the light of the above understand what Hazrath Ali ﷺ said. He said:

'I did not carry the door of the fort of Khyber with my physical strength *(quwwate jismani),* but I carried it with Divine Strength *(quwwate Rabbani).*'

It was the hand of Ali ﷺ but the strength of Allah ﷻ that carried the door. The Holy Prophet ﷺ had given this news to the companions, without naming the person, so the companions spent the whole night in expectation. They could not wait for the day to dawn, to see who that fortunate person would be who will be given the flag by the Holy Prophet ﷺ and he would be the conqueror of Khyber. The next day the companions were gathered in front of the Holy Prophet ﷺ, looking at him with expectation, that he may utter the name of the fortunate one. The Holy Prophet ﷺ asked:

فَقَالَ أَيْنَ عَلِيٌّ

Where is Ali the son of Abu Talib?

The Holy Prophet ﷺ was told that Ali ﷺ's eyes were swollen due to an infection, too such an extent that he could not move about easily. The Holy Prophet ﷺ did not change his nomination, but ordered that Ali ﷺ be brought to him. Hazrath Ali ﷺ was brought to the Holy Prophet ﷺ and the Holy Prophet ﷺ seated him in front of him and applied his blessed saliva into the eyes of Hazrath Ali ﷺ. Listen to the words of the Hadith:

فَبَصَقَ فِي عَيْنَيْهِ

The Holy Prophet ﷺ spat into both the eyes of Hazrath Ali ﷺ

فَبَرَأَ

He was immediately cured

[Sahih Bukhari, Volume 4, The Book of Jihad, Chapter 102, Page 125, Hadith Number 2942]

Hazrath Ali ﷺ reported that he could not say for sure if the blessed saliva reached his eye first or his eye got cured before the blessed saliva could reach it. He said that for the rest of his physical life he never suffered with an ailment of the eye.

After this battle the Holy Prophet Muhammad ﷺ gave Ali ﷺ the name 'Lion of Allah ﷻ' (*Asadullah*).

Service for Islam

Ali ﷺ was one of the scribes who would write down the text of the Qur'aan. As Islam began to spread throughout Arabia, many Sahaba including Ali ﷺ helped establish the new Islamic order. Ali ﷺ wrote the Treaty of Hudaibiya, a peace treaty between Muslims and the Quraysh in 628 CE. Ali ﷺ carried most of the messages and orders of the Holy Prophet Muhammad ﷺ to the various tribes and provinces. In 630 CE, Ali ﷺ recited to a large gathering of pilgrims in Makkah the portion of the Qur'aan that declared the Islamic community were no longer bound by agreements made earlier with Arab polytheists. During the Conquest of Makkah in 630 CE, the Holy Prophet Muhammad ﷺ and Ali ﷺ broke all the idols worshipped at the Kaaba. Ali ﷺ was sent to Yemen one year later to spread the teachings of Islam. He was also charged with settling several disputes and putting down the uprisings of various tribes.

The Status of Hazrath Ali ﷺ

This Blessed Hadith of the Holy Prophet ﷺ which has been collected by Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishapuri (d. 403 AH) in the *Mustadrak*[207] and by Imam Maalik ﷺ[208] in *Al-Muwatta*[209] الموطأ has been narrated often and thus highly popularized:

Hazrath Ali ibn Ali Talib ﵁

عَنْ مَالِکٍ رضي الله عنه أَنَّهُ بَلَغَهُ أَنَّ رَسُوْلَ اللهِ صلي الله عليه وآله وسلم قَالَ : تَرَكْتُ فِيْكُمْ أَمْرَيْنِ لَنْ تَضِلُّوْا مَا تَمَسَّكْتُمْ بِهِمَا : كِتَابَ اللهِ وَسُنَّةَ نَبِيِهِ.

رَوَاهُ مَالِكٌ وَالْحَاكِمُ عَنْ أَبِي هُرَيْرَةَ رضي الله عنه.

Maalik ﵁ reports on the authority of al-Haakim that Hazrath Abu Hurraira ﵁ that the Holy Prophet Muhammad ﷺ said, 'I am leaving two things in your midst if you hold fast to it you will not go astray. They are The Book of Allah ﷻ and the *Sunnah* of His Apostle.[210]

Another Hadith has also been *Haakim* narrated it in *al-Mustadrak* (3:109 # 4576); Imam Al-Nasa'i[211] (214AH – 303 AH) in, *as-Sunan-ul-kubra* (5:45, 130 # 8148, 8464); Al-Tabarani[212] [(260 AH (821 CE) 360 AH (918 CE)] , *al-Mu'jam-ul-kabir* (5:166 # 4969); and Ibn Abi Asim related it briefly in *as-Sunnah* (p.644 # 1555); Nasa'i related it with a sound chain of authorities in *Khasa'is amir-il-mu'minin 'Ali bin Abi Talib* (pp.84, 85 # 76) Abu Mahasin copied it in *al-Mu'tasar min-al-mukhtasar min Mashkal-il-athar* (2:301) as having been said after the Farewell Pilgrimage.

The Holy Prophet ﷺ also said.

عن زيد بن أرقم رضي الله عنه, قال: لما رجع رسول الله صلى الله عليه وآله وسلم من حجة الوداع, ونزل غدير خم, أمر بدوحات فقمن, فقال: كأني قد دعيت فأجبت, إني قد تركت فيكم الثقلين, أحدهما أكبر من الآخر: كتاب الله تعالى, وعترتي, فانظروا كيف تخلفوني فيهما, فإنهما لن يتفرقا حتى يردا علي الحوض. ثم قال: إن الله عز وجل مولاي, وأنا مولى كل مؤمن. ثم أخذ بيد علي رضي الله

عنه, فقال: من كنت مولاه فهذا وليه, اللهم! وال من والاه, وعاد من عاداه.

"It is narrated by Zayd bin Arqam ﷺ: When Messenger of Allah ﷺ was returning after the Farewell Pilgrimage, he stayed at Ghadir Khum. He commanded that a canopy should be put up and so it was done. Then he said: It seems as if I am about to breathe my last which I shall accept. Indeed, **I am leaving two important things** in your midst which exceed each other in importance: One (is) **Allah ﷻ's Book** and the other (is) **my progeny**. Now it is to be seen how you do treat both of them after me and **they will not be separated from each other, and they will appear before me at the Fountain of *Kauthar***. Then added: Surely Allah ﷻ is my Master and I am the master of every believer. Then, holding Ali ﷺ's hand, he said:

من كنت مولاه فهذا وليه, اللهم! وال من والاه وعاد من عاداه

One who has me as his master has him (Ali ﷺ) as his guardian. O Allah ﷻ! Befriend him who befriends him (Ali ﷺ) and be the enemy of one who is his enemy."

The expounding of the *sunnah* of the Holy Prophet Muhammad ﷺ is through his family and companions (*sahaba*). A very large number of Sufi saints have carried this tradition of expounding the *sunnah* through their (*haal*) condition and (*qaal*) statements.

The dictionary *Mu'jam Maqayis al-Lugha* by Ibn Faris[213] defines an *itra* عِتْرَتِ as:

His relatives such as his children, grandchildren and paternal cousins[214]
Imam Ahmad bin Hamnbal[215] and Imam Muslim ﷺ[216] narrated from Zayd bin Arqam.[217] Note that this hadith in the *Sihah Sittah*[218]: The six major Hadith collections الكتب السته; *al-Kutub al-Sittah*. On the return journey from his 'Farewell Pilgrimage' the Holy Prophet Muhammad ﷺ, on the 18 Zil

Hijjah stopped at *Ghadir Al-Khumm* (غدير الخم) 'Pond of Khumm'[219] , (which is close to today's Juhfah), an Oasis between Makkah and Madinah. It was a place where people from different provinces after travelling together fro Makkah used to depart from each other and take different routes for their home provinces. The Holy Prophet Muhammad ﷺ called the gathering of Companions from the various tribes and after addressing them on important matters he announced that he had received a message from Allah ﷻ to declare as follows: - The Messenger of Allah ﷺ declared:

عن زيد بن أرقم رضي الله عنه، قال: خرجنا مع رسول الله صلى الله عليه وآله وسلم حتى انتهينا إلى غدير خم، فأمر بروح فكسح في يوم ما أتى علينا يوم كان أشدّ حرًا منه، فحمد الله وأثنى عليه، وقال: يا أيها الناس! أنه لم يبعث نبي قط إلا ما عاش نصف ما عاش الذي كان قبله، وإني أوشك أن أدعى فأجيب، وإني تارك فيكم ما لن تضلوا بعده كتاب الله عز وجل. ثم قام فأخذ بيد علي رضي الله عنه، فقال: يا أيها الناس! من أولى بكم من أنفسكم؟ قالوا: الله ورسوله أعلم. ألست أولى بكم من أنفسكم؟ قالوا: بلى. قال: **من كنت مولاه فعلي مولاه.**

"Zayd bin Arqam ﵁ narrates: We set out with Allah's Messenger ﷺ until we reached Ghadir Khum. He commanded that a canopy should be put up. He looked tired on that day and it was a very hot day. He praised Allah ﷻ and then said: O people, out of the prophets Allah ﷻ sent, each new prophet had a life span half as much as that of his predecessor, and it seems to me that soon I may be called (to breathe my last) which I shall accept. I am leaving in your midst something that will never let you go astray, and that is the Book of Allah ﷻ. Then he stood up, held Ali ﵁'s hand and said: O people, who

> is he who is nearer than your lives? All of them said: Allah ﷻ and His Messenger ﷺ know better. (Then he added:) Am I not nearer than your lives? They said: Why not! He said: One who has me as his *Mawla* has Ali رضي الله عنه as his *Mawla*."

These were two gifts one from Allah ﷻ and one from the Holy Prophet Muhammad ﷺ. Don't ever leave the gift of Allah ﷻ or the gift of the Holy Prophet Muhammad ﷺ. The one gift and bond *(nisbah*[220]*)*, being the Holy Qur'aan and the other gift and bond *(nisbah)* being the *Ahl al-Bayt*[221] أهل البيت. If these two are kept together one will never stray. All this was said within a sermon delivered in the hot sun after the *zuhr salaah*. After saying this Holy Prophet ﷺ grasped the arm of Hazrath Ali رضي الله عنه and told the multitude three times:

يا أيها الناس! من أولى بكم من أنفسكم؟ قالوا: الله ورسوله

أعلم. ألست أولى بكم من أنفسكم؟ قالوا: بلى

'Don't you know I am nearer than the lives of the believers?'
Everyone said: 'yes!'

The asking three times was the declaration of the *Wilaayat-e-Muhammadi.* This was declaring the authority in protection and friendship with the believers. The Holy Prophet ﷺ declared while raising the hand of Hazrath Ali رضي الله عنه:

مَنْ كُنتُ مَولاهُ فعَلِيٌّ مَولاهُ

One who has me as his protecting guide has Ali رضي الله عنه as his protecting guide

This was the declaration of Ali رضي الله عنه's spiritual sovereignty and its unconditional acceptance is binding on the believers till the Day of Judgment. It clearly proves that anyone who denies Ali رضي الله عنه's spiritual leadership in fact denies the Holy Prophet Muhammad ﷺ's leadership. The Holy Prophet ﷺ then lifted his hands and invoked Allah ﷻ saying:

اللهم! وال من والاه وعاد من عاداه

O Allah ﷻ! Befriend him who befriends him (Ali رضي الله عنه)
and be the enemy of one who is his enemy."

If one ponders on the words of the above quoted ahadith then three *wilaayat* has been spoken of at *Ghadir-e-Khum*:

1. اللهم! وال من *Wilaayate illahi* - Allah ﷻ 's intimacy and protection of the believers - (*Allahumma waali man*)
2. مَنْ كُنتُ مَولاهُ*Wilaayate Muhammadi (Man kunto Maula)*
3. فعَلِيٌّ مَولاهُ *Wilaayate Ali (fa Ali u maulahu)*

These three *wilaayat* (intimacy and protection) has been interconnected in such a manner, that he who denies Ali ﵁'s *Wilaayat* has denied the *wilaayat* of Muhammad ﷺ and him, who denies the *wilaayat* of Muhammad ﷺ, has denied the *wilaayat* of Allah ﷻ. He who denies the *wilaayat* of Ali ﵁ *al-Murtaza* (the selected one) has denied the *wilaayat* of Muhammad ﷺ *al-Mustafa* (the chosen one) and thus has denied the *wilaayat* of Allah ﷻ. By marginalising Hazrath Ali ﵁, neither is the Holy Prophet ﷺ attained nor Allah ﷻ. You may question that, I have said something in an emotive mood that leaves a good taste *(zauq)* but produce the proof? The supplication *(dua)* of the Holy Prophet ﷺ,

اللهم! وال من والاه وعاد من عاداه

O Allah ﷻ! Befriend (love) him who befriends him (Ali ﵁) and be the enemy of one who is his enemy."

This is the proof! The supplication of a Prophet is always fulfilled. I swear by Allah ﷻ's honour and the green dome of Madinah that Allah ﷻ offers protective friendship *(wali)* to him whose protective friend *(wali)* is Hazrath Ali ﵁.

The following Hadith is in the collection of Tirmidhi. The Holy Prophet ﷺ stated:

إنّ علياً مِني و أنا منه، و هو ولي كل مؤمن من بعدي

Ali ﵁ is from me and I am from Ali ﵁. Ali ﵁ is the protector (wali) of every believer (mu'min) [222]

[Jaami at-Tirmidhi, Volume 6, Chapters on *al-Manaqib*, Chapter 19: Page 386, Hadith Number 3712]

ولي *Wali* means 'one who helps'. The Holy Prophet ﷺ has declared that Hazrath Ali ؓ is the helper of every believer. Alhamdulillah, true believers *(mu'mins)* accept him as a helper. *Wali* also means 'friend'. A friend is also a helper. One who does not help is not a friend. Shaykh Saadi Shiraazi ؓ says:

A true friend is one who helps at the time of distress

A point to note in the last quoted Hadith is that the Holy Prophet ﷺ said:

إنّ علياً مِني

Ali ؓ is from me

The meaning is apparent for '*from me*' means from my family, my community, my believers, my companions or my dear ones. But what did the Holy Prophet ﷺ mean when he says:

و أنا منه

I am from Ali ؓ

It means my beauty *(jamal)* and perfection *(kamal)* is reflected from Ali ؓ. It means that if you want to see my beauty *(jamal)*, perfection *(kamal)* and divine effusion *(faiz*[223]*)*. Ali ؓ is from me for every excellence that he possesses is from me. He is a reflector of my perfection *(kamal).*

Realise the status of loving Hazrath Ali ؓ

The Holy Prophet ﷺ said:

مَن أحبه فقد أحبني، و من أحبني فقد أحب الله عزوجل و
من أبغضه فقد أبغضني و من أبغضني فقد أبغض الله عزوجل

He who loves Ali ؓ has loved me and he who loves me has loved Allah ﷻ He who looks down on Ali ؓ has looked down on me and he who looks down on me has despised Allah ﷻ[224]

This Hadith is in the M*ustadrak* of *Imam Hakim* ؓ. It teaches us that love for Hazrath Ali ؓ is love for Allah ﷻ and the Holy Prophet ﷺ and to hate Hazrath Ali ؓ is to hate Allah ﷻ and the Holy Prophet ﷺ. When I

read this Hadith and ponder upon it then I think what a great message it contains. What a status the love of Hazrath Ali ﵁ has. He who denies the protective friend *(wilaayat)* of Hazrath Ali ﵁, can perform *Hajj* and *Umra*, grow beards, wear *kurtas*, make *Tabligh*, build mosques, write books, preach, for the rest of their lives but it is useless pursuit. I belong to the group mainstream of Islam i.e. *Ahl as-Sunnah wa'l-Jama'ah* أهل السنة والجماعة. I swear by Allah ﷻ this is the *aqida* of *Ahl as-Sunnah wa'l-Jama'ah*. This is *sunniat*, so the major problem is against the *Kharijis* that have sat on the throne of Damascus and present day *Wahabis* that sit on the monarchical thrones in the Arab World.

Listen to a Hadith that will refresh your *imaan*. When the Holy Prophet Muhammad ﷺ had declared the *wilaayat* of Hazrath Ali ﵁ then the first congratulations was given by Hazrath Abu Bakr ﵁, and Hazrath Umar Faruq ﵁[225].

قال: فلقيه عمر رضي الله عنه بعد ذلك, فقال له: هنيئا يا ابن أبي طالب! أصبحت وأمسيت مولى كل مؤمن ومؤمنة.

The narrator says that after this (the declaration of Ali ﵁ as *Mawla*) Umar bin al-Khattab ﵁ met Ali ﵁ and said to him: O Ibn Abi Talib! Congratulations, you have become the master of every male and female believer, morning and evening (for ever)."

Imam al-Manawi[226] (b. AH 952 / AD 1545; d. AH 1031 / AD 1621) has written in *Fayd-ul-qadīr* (6:217) that when Abu Bakr ﵁ and Umar ﵁ had heard the Holy Prophet ﷺ's saying:

One who has me as his *Mawla* has Ali ﵁ as his *Mawla*

They said to Ali ﵁:

O son of Abu Talib! You have become the Spiritual Master and protecting friend of every male and female believer, morning and evening (for ever)."

Those who accept Hazrath Abu Bakr ﵁, and Hazrath Umar Faruq ﵁ and the *khilafah*, but don't accept Hazrath Ali ﵁ as *Mawla* have strayed whilst those that revere the *ahl al-Bayt* and condemn *al-Khulafā'u r-Rāshidūn*[227]

(The Righteous Caliphs) الخلفاء الراشدون have also strayed. If I have to write on every wave a lifetime can pass by. It is reported in Hadith that the Mother of the Faithful, Hazrath Ayesha Siddiqua ﵂, was at home and her blessed father Hazrath Abu Bakr Siddique ﵁ was sitting next to her. Hazrath Ayesha Siddiqua ﵂ narrates[228]:

كان ابوبكر يكثر النظر الي وجه علي فساله عائشة فقال
سمعت رسول الله صلي الله عليه وآله وسلم النظر الي وجه
علي عبادة

Hazrath Abu Bakr Siddique ﵁ used to gaze intensely at the blessed face of Hazrath Ali ﵁. When Hazrath Ayesha ﵂ asked him why he does this and Hazrath Abu Bakr Siddique ﵁ replied: 'I heard the Holy Prophet Muhammad ﷺ say that to look at the face of Ali ﵁ is *ibaadat*.

We respectfully petition the Mother of the Faithful, Hazrath Ayesha Siddiqua ﵂:

We who did not live during his physical presence, is there a blessing for us in the august personality of Hazrath Ali ﵁?

There is another report from Hazrath Ayesha Siddiqua ﵂, recorded by Ibn Hajar Haytami[229] [909/974 AH] in *Al-Sawa'iq al-Muhriqah*[230] (Loud/Frightening Lightning) in which she says, that the Holy Prophet ﷺ said:

The best of my brothers is Ali ﵁, the best of my paternal uncles is Hamza ﵁, and remembrance of Ali ﵁ and speaking about him is worship.

Nabi and Wali

Once the Holy Prophet Muhammad ﷺ stated:

Lower your shoulder in the presence of a possessor of *Imaan*

This is a lesson in humility. 'Lower your shoulder' is symbolic language which denotes humility. Hazrath Ali ﵁'s 'love and following' (*itteba*) of the Holy Prophet ﷺ was so sound that the Holy Prophet Muhammad ﷺ acted upon this advice literally when it came to Hazrath Ali ﵁. The Holy Prophet Muhammad ﷺ was cleansing the Holy Kaaba of idols and when

the need arose to remove the idols on top of the Kaaba the Holy Prophet Muhammad ﷺ lowered his blessed shoulder to carry Hazrath Ali ﵁ to the height of the Kaaba to drop the idols on it. The hadith is as follows:

أخبرنا احمد بن شعيب ، قال : اخبرنا احمد بن حرب ، قال : حدثنا اسباط ، عن نعيم بن حكيم المدائني ، قال : اخبرنا أبو مريم قال : قال علي رضي الله عنه : انطلقت مع رسول الله صلى الله عليه وسلم حتى اتينا الكعبة ، فصعد رسول الله صلى الله عليه وسلم على منكبي فنهض به علي ، فلما رأى رسول الله صلى الله عليه وسلم ضعفي قال لي : اجلس فجلست ، فنزل النبي صلى الله عليه وسلم وجلس لي ، وقال لي : اصعد على منكبي ، فصعدت على منكبيه فنهض بي . فقال علي رضي الله عنه : انه يخيل الي اني لو شئت لنلت افق السماء ، فصعدت على الكعبة وعليها تمثال من صفر أو نحاس ، فجعلت اعالجه لازيله يمينا وشمالا وقداما ومن بين يديه ومن خلفه حتى استمكنت منه ، فقال نبي الله : اقذفه ، فقذفت به فكسرته كما يسكر القوارير ، ثم نزلت فانطلقت أنا ورسول الله صلى الله عليه وآله نستبق حتى توارينا بالبيوت خشية ان يلقانا أحد

Abu Maryam ﵁ narrated that Ali ﵁ reported:
I was with the Holy Prophet ﷺ ; till I reached Kaaba; so he climbed on my shoulders; and I tried to stand up; the Holy Prophet ﷺ felt helplessness in me; so he said 'sit' and I sat and he ﷺ stepped down; then he ﷺ said 'you climb on my

> shoulders' so I climbed; and he stood up; I felt as if I could catch the corners of skies; then I climbed Kaaba; and there was a metallic statue, I up uprooted it from right and left, front and back till I did it; then Holy Prophet ﷺ said 'throw it' so I threw it then I broke it like mirror is broken. I came down; then the Holy Prophet Muhammad ﷺ and I stepped quickly, taking cover of homes, so that none can see us.[231]

It was the task of the Holy Prophet ﷺ to remove the idols but he is performing this function via his *wali*. The Holy Prophet Muhammad ﷺ could have utilized some other means to reach the height where the idols were placed and remove them personally. The fact that he himself raised Ali رضي الله عنه to the height was to demonstrate to mankind that he is performing this task via his household. Don't think that your heart is something ordinary. It is the location of a spiritual heart (*qalb*), the nucleus of your soul, which is the 'throne of Allah ﷻ" (*arshe illahi*). It is a very important spiritual organ. The Holy Prophet Muhammad ﷺ has stated:

قلب المؤمن عرش الله

The Heart of a *Mu'min* is the *arsh*[232] of Allah ﷻ

In the era of Hazrath Bayazid Bistami[233] رضي الله عنه

> بايزيد بسطامى (804-874 CE) a person dreamt that he is carrying the 'throne of Allah ﷻ" (*arshe illahi*) on his head. He decided to visit Hazrath Bayazid Bistami رضي الله عنه in Bustaam to get the interpretation of his dream. On reaching the city he learned that the great saint, Hazrath Bayazid Bistami رضي الله عنه, had just passed away and he felt sad that he could not get the interpretation of his dream. He had some solace that he would be able to attend the funeral prayer of such a great personality and at least be able to carry the bier (*janaza*). Due to the big crowd he ended up being pushed under the *janaza* and literally the *janaza* was resting on his head. He thought to himself, 'I had come to ask this great saint about my dream of carrying the 'throne of Allah ﷻ" on my head and here am I carrying his *janaza* on my head.' As he thought this Hazrath Bayazid Bistami رضي الله عنه spoke to him and said, 'this is the interpretation of your dream, for on your head is the 'heart' of Bayazid.'

Hazrath Ali ibn Ali Talib ﷺ

Ponder as to what status the spiritual heart (*qalb*), the nucleus of your soul, has. But, as the polytheists (*mushrikeen*) of Makkah had polluted the Holy Kaaba in Makkah, the Ennobled, with idols, the *Shayateen* of this age have placed many idols in our hearts. Anger, hatred, jealousy, revenge etc. are pollutants of the heart. How many idols of desires have we placed in our hearts? So if you want to cleanse this Kaaba of the Heart then keep your gaze fixed on the cleanser of that Kaaba in Makkah. The physical Kaaba was cleansed by two, the greatest *Nabi* and the greatest *wali*, so if we desire to cleanse our hearts we have to fix our gaze on both. This is the condition of Hazrath Ali ؓ's following (*itteba*) and obedience (*ita'at*).

Hazrath Ali ؓ left his *salaah* for the Holy Prophet Muhammad ﷺ

This Hadith is in the Hanafi book, *Mushkil al-athar,* by Imam Abu Jaafar al-Tahawi (239-321)[234] ؓ, the greatest Hanafi Imam of Hadith, presented with two chains of narration.

عن اسماء بنت عميس رضي الله عنه ان النبي صلي الله عليه
وآله وسلم كان يوحي اليه و راسه في حجر علي فلم يصل
العصر حتي غربت الشمس فقل النبي صلي الله عليه وآله
وسلم اصليت يا علي قال لا فقال اللهم انه كان في طاعتک
و طاعة رسولک فاردد عليه الشمس قالت اسمائ رضي الله
عنه فرايتها غربت ثم رايتها طلعت بعد ما غربت

Hazrath Asma bint Umais ibn Ma'bad ibn al Haarith[235] أسماء ؓ بنت عميس ؓ reports that, 'Revelation descended on the Holy Prophet ﷺ whilst his blessed head was resting on the lap of the Hazrath Ali ؓ. Hazrath Ali ؓ did not read his *Asr salaah* on time to the extent that the sun set. The Holy Prophet Muhammad ﷺ asked Hazrath Ali ؓ, 'Ali! Did you read your *salaah* on time?' Hazrath Ali ؓ replied, 'No!' The Holy Prophet Muhammad ﷺ supplicated, 'O Allah ﷻ! Undoubtedly Ali was in Your obedience and the obedience of

> Your Messenger' and the sun came back. Hazrath Asma ﷺ says I saw the sun set and I saw it re-rise.
>
> (مشکل الآثار، 4 : 388)

Asma bint Umais ibn Ma'bad ibn al Haarith ﷺ أسماء بنت عميس is the wife of Hazrath Abu Bakr Siddique ﷺ, from whom, my paternal great grandfather, Hazrath Ghulam Muhammad Siddique ﷺ (Hazrath Soofie Saheb ﷺ) of South Africa descends.

Many Imams have presented this Hadith and classified it as sound and reported with each reporter being trustworthy (*Hasan Sahih*). Those who get uncomfortable when we expound the excellence of the Holy Prophet ﷺ say this Hadith is weak. I say that their *Imaan* is weak. The Holy Prophet ﷺ was present at *Wadi e Sheba* and the Muslim army was around him. The *salaah* of *Asr* had been performed and Hazrath Ali ﷺ did not read his *salaah*, for he only arrived after the *Asr* congregational *salaah* had been performed. The Holy Prophet ﷺ after reading *salaah* intended to rest and Hazrath Ali ﷺ requested that the Holy Prophet ﷺ rest on his lap. The Holy Prophet ﷺ rested on Hazrath Ali ﷺ's lap. Hazrath Ali ﷺ let the time of *Asr salaah* expire not wanting to disturb the Holy Prophet Muhammad ﷺ. Probably he did not inform the Holy Prophet ﷺ out of 'intense protective love' (*ghayrate ishq*) that whilst he is reading his *Asr*, the Holy Prophet Muhammad ﷺ may find another lap to rest on. The sun was about to set and Hazrath Ali ﷺ is looking at the setting sun of the sky and sometimes looks at that beautiful sun of Madinah resting on his lap. The sun in the sky indicates:

It's time for *Asr salaah*

And Hazrath Ali ﷺ's love says:

'How could you dare disturb the Holy Prophet ﷺ's sleep'?

For a Muslim which is the most meritorious prayer? Allah ﷻ referred to *Asr* when he says in the Holy Qur'aan, in the 2nd Sura, *al-Baqara*, verse 238:

حَافِظُواْ عَلَى الصَّلَوَاتِ والصَّلاَةِ الْوُسْطَى وَقُومُواْ لِلّهِ قَانِتِينَ

Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah ﷻ in a devout (frame of mind).

Hazrath Ali ibn Ali Talib ﵁

A Hadith in Sahih Bukhari expounds the word *'wusta'* (middle) as being reference to *Salaat ul-Asr*.

مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ

'Whoever leaves the *Asr* prayer, all his (good) deeds will be annulled.'" [236]

[Sahih al-Bukhari; Volume 1, The Book of the Times of *Salaah*, Page 332, Chapter 15, Hadith number 553]

Ponder! He who leaves a single *Asr* Prayer deliberately, his deeds is annulled, so what must the position of him be who leaves his five prayers deliberately daily? The Holy Prophet ﷺ has stressed the importance of this prayer. Here the time for this very important *salaah* of Hazrath Ali ﵁ is expiring? Did he not know its importance? Nay! He knew for he is the door of knowledge. The Holy Prophet ﷺ stated:

انا مدينة العلم و علي بابها فمن اراد العلم فليات الباب

Hazrath ibn Abbas ﵁ narrates that the Holy Prophet Muhammad ﷺ said:

'I am the City of Knowledge and Ali is its door; whosoever wants to attain knowledge must come to the door'[237]

Hazrath Ali ﵁ said that whatever is contained in the entire Holy Qur'aan is contained The Opening Chapter *(Sura Fatiha).* Whatever is contained in The Opening Chapter *(Sura Fatiha)* is in *bismillah* and that which is in *bismillah* is contained in the *'be'* of *bismillah.* It has been narrated by Hafiz Sulaiman al-Qunduzi al-Hanafi [d 1294 AH] in *Yanabi al-Muwadda* ينابيع المودة written in Baghdad.

وفي الدرّ المنظم (لابن طلحة الحلبي الشافعي : اعلم أن
جميع اسرار الكتب السماوية في القرآن وجميع ما في القرآن
في الفاتحة وجميع ما في الفاتحة في البَسملة وجميع ما في
البسملة في باء البسملة ، وجميع ما في باء البسملة في النقطة
التي هي تحت الباء

> Know that the all the secrets of the heavenly books are in the Qur'aan, and everything within the Qur'aan is in the *Fatihah* (Chapter called The Opener) and all that is within the *Fatihah* is within the *bismillah* and everything within the *bismillah* is within the *ba* of the *basmala* and everything within the *ba* is in the dot beneath the *ba*.

Then he wrote:

قال : قال الامام علي [كرم الله وجهه] أنا النّقطة الَّتي تحت الباء

Imam Ali كرم الله وجهه said: I am the dot beneath the '*ba*'.

Hazrath Ali ﷺ said:

> If I had to write a commentary on the *'ba'* of *bismillah* it would fill so many books that seventy camels would not be able to carry them.

If this is the level of knowledge of the door to the city of knowledge, then what must the level of knowledge of the city of knowledge? Some Fourteenth Century fools compare the knowledge of the Holy Prophet ﷺ with that of children and lunatics? Allah ﷻ preserve us! They have written that Satan has more knowledge than the Holy Prophet ﷺ. It is common practice that everyone praises his or her own leader. They praise Satan and we praise the Holy Prophet ﷺ.

So, Hazrath Ali ﷺ knew that this was the *Asr salaah*, but he did not awaken the Holy Prophet ﷺ. Why? I present to you some words of love. He did not awaken him because only he is awoken, who is asleep. Him who came to awaken the world from a slumber, what will awaken him? The Holy Prophet ﷺ is not heedless even in a state of sleep. Therefore he ﷺ said as reported in both Sahih Bukhari and Muslim:

إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي

مُتَّفَقٌ عَلَيْهِ

O Ayesha ﷺ, my physical eyes sleep but my heart (*qalb*[238]) does not.[239]

Hazrath Ali ibn Ali Talib ﷺ

[Sahih al-Bukhari; Volume 3, The Book of *Tarawih* Prayers, Page 137, Chapter 1, Hadith number 2013]

The spiritual heart *(qalb)* of the Holy Prophet ﷺ possesses sight and hearing (*basirah*[240]**)**. So the Holy Prophet ﷺ is aware of the circumstances. The sun is nearly setting. *Salaah* is compulsory *(farz)* and on the lap is the Beloved of Allah ﷺ, most beloved to Ali ؓ. Hazrath Ali ؓ knew the deeper meaning of 'the middle prayer' الصَّلَاةِ الْوُسْطَى *(salaat ul-wusta)* as being the 'prayer of the heart', so he decided:

Namaaze jab qaza hoh, phir ada hoh
Muhabbat ki qazae, kab ada hoh
Prayer that is delayed can be performed
When will love that is delayed be expressed?
Is koh kehte heh muhabbat, haidare qaraar ne
Tere soneh par namaaze *Asr* wari, Ya Rasul!
This is what you call love. Ali ؓ left his *salaat ul-Asr* for you. Ya Rasul ﷺ!

The sun had set. The Holy Prophet ﷺ opened his eyes and enquired from Hazrath Ali ؓ as to why he looked disturbed? Hazrath Ali ؓ said that he had missed his *Asr salaah.* The Holy Prophet ﷺ never forbade him or reprimanded him for holding such belief. Ali ؓ read his *Asr* salaah. *Ala Hazrath*, Imam Ahmad Rida Khan ؓ says:

Teri marzi pa gaya suraj phira ulte kadam
Teri ungli uth gayi mah ka kaleja chirgaya
According to your desire (O Prophet!) the sun returned
Your finger gestured and the moon tore open its bosom

At another place he says:

Suraj ulte paw palte, Chand ishare se hoh chaak
Ande munkir dekh le, qudrat Rasulullah ki
The sun returns and the moon splits with one gesture of his
O blind rejecter! See the power of the Messenger of Allah ﷺ

Either Hazrath Ali ؓ reads his *salaah* or retains the honour of having the Holy Prophet Muhammad ﷺ resting on his lap. Ponder, as to what is *Imaan*. The *Imaan* of Ali ؓ is not going towards *salaah* but towards the Holy Prophet ﷺ. *Asr* time passed and it was the time of Maghrib for the sun was setting. The Holy Prophet Muhammad ﷺ now enquires if Hazrath Ali ؓ had read his Asr. Hazrath Ali ؓ was instructed by the

Holy Prophet ﷺ to read his *salaah* delayed (*qaza*). Hazrath Ali ؓ's expression told the Holy Prophet ﷺ:

'O Master, with you being here how can, Ali read *qaza*'. ﷺ.

The Holy Prophet ﷺ raised his blessed hands and supplicated to Allah ﷻ: [241]

اللهم انه كان في طاعتک و طاعة رسولک فاردد عليه الشمس

'O Allah ﷻ! He (Ali ؓ) was in your obedience and the obedience of Your Messenger.'

The sun came back. Hazrath Asma ؓ says I saw the sun set and I saw it re-rise.

Hazrath Ali ؓ missed his *salaah* and Holy Prophet ﷺ supplicates to Allah ﷻ that Ali ؓ was obeying Allah ﷻ and the Messenger ﷺ? This emphasizes the status of Holy Prophet Muhammad ﷺ's respect. The Holy Prophet Muhammad ﷺ gestured at the sun and it came back to the time of *Asr*. Thus Ali ؓ read his salaah on time. Hazrath Ali ؓ held the belief *(aqida)* that time and the movement of the sun is subject to the Holy Prophet ﷺ, for he ﷺ is the most perfect *khalifat-Allah* and is the embodiment of what Allah ﷻ says in the Holy Qur'aan says in the 45th Sura, *al-Jāthiyah* ٱلْجَاثِيَة (the Kneeling): Verse 13:

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ

And He has subjected to [all of] you what is in the heavens and what is in earth

He, Hazrath Ali ؓ, knew that the most perfect personification of this mastery is none other than the *khalifat-Allah* 'par-excellence'. Another point is that it is mentioned in hadith in both Bukhari and Muslim[242] that a setting sun is actually prostrating itself to Allah ﷻ.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي ذَرٍّ حِينَ غَرَبَتْ الشَّمْسُ أَتَدْرِي أَيْنَ تَذْهَبُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ

> Abu Dharr, ؓ, narrated:
> Allah's Messenger ﷺ one day asked: Do you know where the sun goes? They replied: Allah ﷻ and His Messenger ﷺ know best, He (the Holy Prophet ﷺ) explained: Verily it (the sun) glides till it reaches its resting place under the Throne. Then it falls prostrate...
> [Sahih al-Bukhari; Volume 4, The Book of the Beginning of Creation, Page 269, Chapter 4, Hadith number 3199]

The setting sun is in prostration at the Throne of Allah ﷻ and the Holy Prophet Muhammad ﷺ calls it. The sun must have asked:

> 'O Allah ﷻ! What must I do, prostrate to You or heed the call of the Holy Prophet Muhammad ﷺ?

Allah ﷻ must have said:

> O Sun! Did you not see what Ali ؓ did, he left *salaah* out of reverence and respect to My beloved Holy Prophet Muhammad ﷺ? Every night you can prostrate yourself, now you should respond to My beloveds call'.

So the sun came back and Hazrath Ali ؓ read his *salaah* on time. So the sun was brought back for Hazrath Ali ؓ. There was wisdom in this. It could never be recorded in history, that any prayer of Ali ؓ was *qaza*. Today there are many who claim to love Hazrath Ali ؓ, don't even read *salaah* on the tenth of Muharram. The claimants of love for Ali ؓ who don't read *salaah* and intoxicate themselves with drugs are false claimants. True lovers follow the teachings of *ahl al-Bayt*. Love is not lip service it is displayed by actions and sound character.

Ali ؓ and the *Rashidun* Caliphs

Some reports say that Ali ؓ did not give his oath of allegiance to Abu Bakr ؓ until six-months later when his wife, Fatimah ؓ passed away, whilst there is other reports that say Ali ؓ gave the pledge on the second day of the election of Abu Bakr ؓ. Ali ؓ read *salaah* under the

leadership of Abu Bakr ﵁ and often advised the Caliph. He also participated in the funeral of Abu Bakr ﵁.

Ali ﵁ pledged allegiance to the second caliph Umar ibn Khattab ﵁ and helped him, serving as the Chief Judge of Madinah. He also advised Umar ﵁ to set Hijrah as the beginning of the Islamic calendar. Ali ﵁ advised the caliph on political issues as well as religious ones. Ali ﵁ was a member of the electoral council to choose the third caliph. Ali ﵁ pledged allegiance to Uthman ﵁ and posted his two sons Imam Hasan ﵁ and Husayn ﵁ to guard the house of the caliph during the revolt and subsequent siege.

Election as Caliph

Ali ﵁ reigned as caliph between 656 CE - 661 CE/ 35 AH-40 AH, during one of the more turbulent periods in Muslim history. Uthman ﵁'s assassination meant that rebels had to select a new caliph. The Muslims gathered in the Masjid of the Holy Prophet Muhammad ﷺ on June 18, 656 CE to appoint the caliph. Initially Ali ﵁ refused to accept the Caliphate but when some notable companions of the Holy Prophet Muhammad ﷺ and the residents of Madinah insisted, he finally agreed. Although there are many conflicting reports from Muslims with sectarian bias, non-Muslim, unaligned historians have recorded that force did not urge people to give their pledge for they pledged publicly in the *al-Masjid al-Nabawi*. The majority of Madinah's population as well as many of the rebels gave their pledge.

Opposition to Ali ﵁

The Islamic Empire had experienced tremendous growth and governors grew very powerful in the regions they governed. Among these governors was Hazrath Muawiyah ibn Abi Sufyaan ﵁ of Syria who like Hazrath Uthman ﵁ belonged to the wealthy Umayyad (Banu Umayya) clan of the Quraysh tribe of Makkah. Under Hazrath Uthman ﵁, the people became economically more prosperous and on the political plane they came to enjoy a larger degree of freedom. No institutions were devised to channel political activity, and, in the absence of such institutions, the pre-Islamic tribal jealousies and rivalries, which had been suppressed under earlier caliphs, erupted once again. In view of the democratic and liberal policies adopted by Hazrath Uthman ﵁, the people took advantage of the

liberties allowed them, and as such became a headache for the State, which culminated in the assassination of Hazrath Uthman ﷺ as discussed previously. Moreover, the foreign powers became nervous at the success of the Muslims under the leadership of Hazrath Uthman ﷺ, and now their only hope lay in aiding and abetting subversive movements within the territories of Hazrath Uthman ﷺ's caliphate. They felt that it was a good opportunity to accomplish their aims of rebellion by starting arguments over religion. Due to the lack of any particular political department to deal with the growing political agitation in the Islamic state, the political leaders in various towns campaigned against Hazrath Uthman ﷺ. Initially, they started with arguments over Hazrath Uthman ﷺ's relatives, who were governors of Egypt, Basra and Kufa. Hazrath Uthman ﷺ once gave audience to a number of people from Kufa, Basra and Egypt, who had complaints against the governors of their territories. He assured them that he would take action against any corrupt official. On their way out of the city, they encountered a person who carried a secret letter from the Caliph to his governors. This letter was actually a forgery, by the enemies of Islam who sought to stir up trouble in the Muslim Ummah. The hypocrites also used the situation and played on the emotions of simple people. The hands of the rebels were further strengthened, and as a consequence the crisis deepened further, until Uthman ﷺ was martyred on Friday, the 17th Dhul-Hijjah, 35 AH (the 17th July, 656 A.D.) The Holy Prophet Muhammad ﷺ had prophesized this martyrdom as per the hadith of Uhad detailed earlier.

Qadi Iyad also states in Shifa Shareef on the same page and chapter prophesizing Uthman ﷺ's martyrdom:

> He [the Holy Prophet Muhammad ﷺ] foretold the kingdom of the Umayads and the rule of Muawiyah ﷺ and counseled him [i.e. Muawiyah] and said that the Umayads would make the Kingdom of Allah ﷻ into a Dynasty.[243]

The clash between Ali ﷺ and Muawiyah ﷺ

The stage was set for the clash between Hazrath Ali ibn Abu Talib ﷺ of the **Hashemite** family of the **Quraysh;** and Hazrath Muawiyah ibn Abu Sufyaan ﷺ of the **Umayyad** family of the Quraysh.

Madinah to Karbala

Hazrath Ali ibn Abu Talib رضي الله عنه was elected as the caliph by a large number of Muslims of Madinah. The Caliphate extended from Egypt in the west to the Iranian highlands in the east. The situation in the Hijaaz and the other provinces on the eve of his election was unsettled. Ali رضي الله عنه warned the citizens of Madinah to behave as true Muslims, warning that he would tolerate no troublemaking and those who were found guilty of subversive activities would be dealt with harshly. Ali رضي الله عنه as the caliph dismissed provincial governors who had been appointed by Uthman رضي الله عنه and replaced them. Muawiyah رضي الله عنه the relative of Uthman رضي الله عنه and governor of the Levant [the region comprising modern-day Lebanon, Palestine and parts of Syria and Turkey] refused to submit to Ali رضي الله عنه being the only governor to do so. The old enmity between the two families was revived, by political manipulation. The Caliph, Hazrath Ali ibn Abu Talib رضي الله عنه wanted to restore the stability and unity of the ***Ummah,*** whilst Hazrath Muawiyah ibn Abu Sufyaan رضي الله عنه insisted that Ali رضي الله عنه arrest the murderers of Hazrath Uthman رضي الله عنه and hand them over to him first. Ali رضي الله عنه wanted as a priority to restore peace in the Islamic Caliphate State for he needed a peaceful period to trace and arrest the culprits. Muawiyah رضي الله عنه, who had refused to pay homage to Ali رضي الله عنه, now openly disobeyed Ali رضي الله عنه and laid claim to leadership of the Muslim World. Hazrath Ayesha bint Abu Bakr عائشة رضي الله عنها (d 678 CE) beloved wife of Holy Prophet Muhammad ﷺ and leading Sahaba were incited to oppose Hazrath Ali ibn Abu Talib رضي الله عنه.

The Battles of Jamal (the Camel)

Hazrath Ayesha Siddiqua رضي الله عنها was returning to Madinah from Makkah after Hajj, but turned back when she heard the news of Hazrath Uthman رضي الله عنه's assassination and receiving news that Hazrath Ali ibn Abu Talib رضي الله عنه to new caliph was not taking steps to arrest the murderers immediately. Hazrath Ayesha Siddiqua رضي الله عنها's two brothers-in-law Hazrath Talha ibn Ubayd-Allah رضي الله عنه طلحة بن عبيدالله who was married to her sister Umm Kulthum bint Abu Bakr رضي الله عنها, and Hazrath Zubayr ibn al-Awwam الزبير بن العوّام, who was married to her other sister Asmaa bint Abu Bakr رضي الله عنها أسماء بنت أبي بكر two of the most significant Sahaba of the Holy Prophet Muhammad ﷺ, also arrived in Makkah. Hazrath Ayesha Siddiqua رضي الله عنها got Talha's and Zubayr's support despite them having already given their oath of allegiance to Ali رضي الله عنه.Hazrath Ayesha Siddiqua رضي الله عنها, Hazrath Talhah رضي الله عنه, Hazrath Zubayr رضي الله عنه

and many members of the Umayyad family especially Muawiyah ﷺ wanted to take revenge for Uthman ﷺ's death and punish the rebels who had killed him. The ex-governors of Uthman ﷺ, who had been displaced by Ali ﷺ, also joined her. Yala, the ex-governor of Yemen, had carried off to Makkah a large sum of treasure when he was displaced. He gave over to Hazrath Ayesha Siddiqua ﷺ sixty thousand Dinars, along with six hundred camels; one of which was a very large and well-bred, valued at 200 gold pieces. It was named *Al-Askar* and was especially presented for Hazrath Ayesha Siddiqua ﷺ's personal transportation. Hazrath Ayesha Siddiqua ﷺ mounted the camel *al-Askar*, and marched from Makkah at the head of 1,000 men. On her right was Talha ﷺ, and on her left Zubayr ﷺ. On their way many more joined them, and their numbers swelled to 3,000. They marched to Basra, where 4000 suspected persons, who joined the rebels during the siege on Caliph Uthman ﷺ's house, were killed. Hazrath Ali ﷺ also marched to Basra. The Umayyad supporters camped in the '*Wadi-us-Saba*' (Valley of the Lion) near the village of Khuraiba outside Basra, Iraq. Hazrath Ali ﷺ went with his army to meet them. The army of Caliph Hazrath Ali ﷺ and that of Hazrath Ayesha ﷺ agreed upon a pact to aid the Caliphate in dealing with the rebels and hypocrites who killed Hazrath Uthman ﷺ. A point to note is that there were great Sahaba on both sides. Hazrath Ayesha Siddiqua ﷺ's brother Muhammad ibn Abu Bakr ﷺ was in the army of Ali ﷺ. It was decided that the following day when the two armies assembled in the valley, the terms of peace would be negotiated, and the proclamation of peace would be issued. In the army of Ali ﷺ there were two to three thousand men of Kufa, who were involved in the revolt against Uthman ﷺ. They knew that peace would eventually lead to them being punished for the murder of Hazrath Uthman ﷺ so they took steps to ensure that the two sides were locked in battle before the peace agreement was executed. In pursuance of this plan before the daybreak the rebels attacked the army of the Hazrath Ayesha ﷺ. Talha ﷺ and Zubair ﷺ ordered their forces to meet the attack. The rebels made Ali ﷺ believe that the confederates had made a surprise attack. Ali asked his forces to take up arms and beat back the attack. Men fell on the battlefield from both the sides. Talha ﷺ was mortally wounded in this battle. He was carried in an unconscious state to a house in Basra where he soon expired. By noon the forces of Hazrath Ali ﷺ had routed the confederates. It is reported that during the battle Hazrath Ali ﷺ,

called Hazrath Zubair ﷺ and reminded him of the saying of the Holy Prophet Muhammad ﷺ as recorded by to Qadi Iyad bin Musa ﷺ in *Ash-shifa bi Ta'rif Huquq al-Mustafa*, كتاب الشفاء بتعريف حقوق المصطفى (Healing by the recognition of the Rights of the Chosen one) in the Chapter entitled: 'The Holy Prophet ﷺ's Knowledge of the Unseen and Future Events', that:

Al-Zubayr would fight against Ali

Hazrath Zubair ﷺ left the battlefield and was killed during prayers by one of the soldiers of Hazrath Ali ﷺ's army who was pursuing him. On hearing the news of Hazrath Zubair ﷺ's assassination, Hazrath Ali ﷺ is reported to have said to the killer of Hazrath Zubair ﷺ:

May you burn in hell

Hazrath Ayesha ﷺ came to know of the reasons of the battle and the conspiracy thus she came to the battlefield seated on a camel. She pleaded with both sides to stop fighting. She sent Kasb bin Sur the Chief Justice of Basra to the centre of the battlefield with a copy of the Holy Qur'aan on his head to exhort the armies to stop fighting in the name of God. Many of the sincere on both sides listened to the call of Kaab bin Sur well known for his piety and learning. The rebels who were in the forefront of the fight incited the people by crying out:

He is the man who reported that Talha and Zubair had not taken the oath of allegiance to Ali voluntarily.

Arrows rained on Kaab bin Sur, and he fell dead. The battle intensified and the dead and injured lay pilled in heaps. Ayesha ﷺ became the main target for attack whilst her followers flocked round her camel to protect her. Ali ﷺ felt that as long as the camel of Ayesha ﷺ stood, the battle would continue. In order to end the battle, Ali ﷺ ordered his men to cut the legs of the camel. Ayesha ﷺ was carried to a house in Basra. Over ten thousand persons were killed in the battle. Among the dead on both the sides, there were many prominent companions of the Holy Prophet ﷺ who had fought in the wars under the Holy Prophet ﷺ, and the rightly guided Caliphs. It was a tragic state and Ali ﷺ was deeply grieved. He arranged for the funeral prayers, and the burial of the dead from both the sides. Ali ﷺ ordered the observance of mourning for three days in the memory of the dead. These three days were spent in the burial of the

dead. After the three days Ali ﷺ entered the city of Basra and asked the citizens them to assemble in the Masjid. He explained the circumstances under which Uthman ﷺ had been killed, and how he had been elected as the Caliph. He told them that Talha ﷺ and Zubair ﷺ had pledged allegiance to him, and how the demand for the vengeance for the blood of Uthman ﷺ was merely a pretext for gaining some ulterior end. He said that he had the greatest respect and regard for Ayesha ﷺ. Thereafter all the people of Basra offered allegiance to Ali ﷺ. He said that he regarded all the Muslims to whatever side they belonged and had died as martyrs, for rightly or wrongly they were of the conviction that they were fighting for cause of Islam. Ali ﷺ expressed his satisfaction at finding Ayesha ﷺ unhurt; adding:

> Allah ﷻ pardon you for our misunderstanding, and have mercy upon you.

Ayesha ﷺ answered:

> And upon you also!

Ayesha ﷺ, who was forty-five years old, took to weeping day and night and fell sick. Ali ﷺ visited her frequently and tried to calm her feelings. He made arrangements that she was properly looked after and was provided all facilities. When Ayesha recovered from her illness she expressed the desire to be sent to Madinah. Ali ﷺ made elaborate arrangements for her journey. A group of women from Basra accompanied her to Madinah. Muhammad bin Abu Bakr ﷺ, her brother, and Hazrath Ali ﷺ's own sons, were commissioned to escort her to Madinah. Ali ﷺ himself accompanied her short distance on foot. She went first to Makkah where she performed the lesser Pilgrimage and then went to Madinah. Back in Madinah, Ayesha ﷺ led a retired life and did not thereafter take part in politics. She narrated the traditions of the Holy Prophet ﷺ and left a legacy in the field of scholarship. She became the rich source of tradition and the narrator of incidents in the Holy Prophet ﷺ's life. She passed away in the 58th year of the Hijrah, aged sixty-six.

As a result of this victory, Ali ﷺ's caliphate came to be acknowledged by the entire Muslim world except Syria, the power base of Hazrath Muawiyah ﷺ. This battle gave a precedent to Muawiyah ﷺ had contented himself, prior to this with cold war. The Battle of the Camel sanctioned

the use of the sword as an arbiter in the matter of succession to the caliphate. It provided an argument to Muawiyah رضي الله عنه that if the people of Basra could fight against Ali رضي الله عنه, so could the people of Syria. Ali رضي الله عنه appointed his cousin Abdullah ibn Abbas رضي الله عنه as the Governor of Basra. The anti-Ali رضي الله عنه forces exploited this appointment saying:

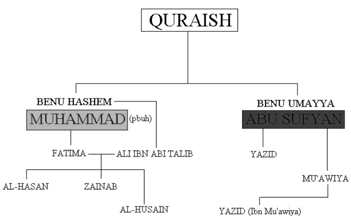
> If every Caliph is to appoint his relatives as the Governors, why did we kill Uthman?

With the passage of time the crisis deepened.

Kufa, the Administrative Capital

Ali رضي الله عنه did not return to Madinah, he went to Kufa and declared it as the new administrative capital of the caliphate. This was probably a decision taken in turbulent times to prevent bloodshed in the spiritual capital, Madinah. Ali رضي الله عنه knew that a confrontation with Muawiyah رضي الله عنه was about to happen and Madinah could not serve as a base. Uthman رضي الله عنه's assassination had violated the sanctity of Madinah. Ali was thus convinced that the political capital should be shifted elsewhere so that the sacred city should be spared the ordeals of facing political turmoil. Strategically, also, Kufa was more centrally located, and a war against Syria could be carried more advantageously with the base at Kufa instead of Madinah. Ali deposed Muawiyah رضي الله عنه from the governorship of Syria that he had held for many years since the caliphate of Umar رضي الله عنه. Muawiyah refused to step down. Muawiyah enticed the people in Syria to defy the authority of Ali رضي الله عنه.

Rivalry between the Hashemite and the Umayyad



This was rebellion and Ali رضي الله عنه had to suppress the revolt. The conflict between Ali رضي الله عنه and Muawiyah رضي الله عنه was an extension of the rivalry between the Hashemite and the Umayads who were cousins. During the time of

Abdul Muttalib the leadership of the Quraysh vested in the Hashemite. After the death of Abdul Muttalib the leadership passed on to the Umayads. When the Holy Prophet ﷺ declared his prophethood, the Umayads were in the forefront in opposition to the Holy Prophet ﷺ. When the Muslims conquered Makkah, the Umayads had to accept the leadership of the Hashemite. After the passing away of the Holy Prophet ﷺ, the Caliphate was held by Abu Bakr رضي الله عنه and Umar رضي الله عنه who were neither Hashimi nor Umayyad. Uthman رضي الله عنه was an Umayyad. Muawiyah رضي الله عنه resorted to propaganda against Ali رضي الله عنه using the cry for vengeance for the blood of Uthman رضي الله عنه. He hung the blood stained shirt of Uthman رضي الله عنه and the amputated fingers of Uthman رضي الله عنه's wife Naila رضي الله عنها in the main Masjid at Damascus. The emotions of the people were played upon to resist and oppose Ali رضي الله عنه. He preached that the election of Ali as Caliph was irregular as it was held under the pressure of the rebels who had assassinated Uthman رضي الله عنه. When Talha رضي الله عنه and Zubayr رضي الله عنه were killed at Basra, Muawiyah رضي الله عنه preached that they had given up their lives in seeking vengeance for the blood of Uthman رضي الله عنه. He criticized Ali رضي الله عنه for the fighting against Ayesha رضي الله عنها.

Ali رضي الله عنه attempts to resolve conflict with Muawiyah رضي الله عنه peacefully

Ali رضي الله عنه had every reason crush the rebellion in Syria but he decided to strive to settle it through peaceful means. He sent Jarir bin Abdullah, who was the Governor of Hamdan under Uthman رضي الله عنه whom Ali رضي الله عنه retained in office, a personal friend of Muawiyah رضي الله عنه, to ask Muawiyah رضي الله عنه to submit to the authority of Ali رضي الله عنه. Muawiyah رضي الله عنه took Jarir to the main *Masjid* of Damascus and showed him the blood stained shirt and the amputated fingers and refused to submit to Ali رضي الله عنه. Jarir bin Abdullah visited other cities in Syria, and saw that the majority were ready to fight Ali رضي الله عنه to avenge the death of Uthman رضي الله عنه. Jarir returned to Kufa and reported that the people of Syria were determined upon making war. On the failure of the mission of Jarir people accused Jarir of being pro-Muawiyah, claiming that if he was loyal he should have murdered Muawiyah. Jarir felt disgusted and shifted to Syria where he was well looked after by Muawiyah.

There were some people, in Syria, who were against Muslims fighting among themselves. Abu Muslim رضي الله عنه, led them to, Muawiyah رضي الله عنه, and

advised him to prevent war. Muawiyah ﷺ said that all he wanted was *Qisas* قصاص or 'retaliation' for the murder of Uthman ﷺ which was a religious obligation for him. He said if Ali ﷺ took the *Qisas* قصاص from those who were involved in the murder or handed over such persons to him he would be prepared to offer allegiance to Ali ﷺ. Abu Muslim volunteered to go to Kufa as a representative of Muawiyah ﷺ. Muawiyah ﷺ agreed and he went to Ali ﷺ. Ali ﷺ took Abu Muslim to the Masjid and told the people the purpose of his mission. The people assembled in the *Masjid* cried out:

> We all are the murderers of Uthman

Ali ﷺ told him:

> You may tell Muawiyah ﷺ what you have seen and heard

Abu Muslim returned to Syria realising that there appeared to be no possibility of resolving that dispute through peaceful means. The army of Islam, under Ali ﷺ reached the plain of Siffin, on the banks of the Euphrates River, in what is now Ar-Raqqah, Syria. They found the Syrian forces under Muawiyah ﷺ drawn up in strength and waiting for them. Ali ﷺ made one final plea for Muawiyah and his followers to submit to him as Caliph, but they refused.

Battle of Siffin 37 AH/ 657 CE

On 8th Safar 36 AH (26 July 657 CE) Ali ﷺ gave the order and the Battle of Siffin began. A point to ponder upon is that Ali ﷺ took up arms to defend his Caliphate. If he had rejected the first three caliphs, he would have done the same. On the contrary he served in their administration and read *salaah* under their leadership. Combat was followed by a violent battle lasting months. The army of Ali ﷺ comprised of 90,000 men whilst the army of Muawiyah ﷺ comprised of 120,000 men. 25,000 from the army of Ali ﷺ and 45,000 from the army of Muawiyah ﷺ were killed. The two armies finally agreed to settle the matter of who should be Caliph by arbitration. Edward Gibbon wrote:

> Ali generously proposed to save the blood of the Muslims by a single combat; but his trembling rival declined the challenge as a sentence of inevitable death.

A group that later became the Kharijites raised copies of the Holy Qur'aan on spears and started chanting:

Hazrath Ali ibn Ali Talib ﷺ

Let the law of Allah ﷻ, decide

Kharijites (Khawaarij خوارج), literally "Those who Went Out of the fold of Mainstream Islam

Some of Ali ﷺ's supporters 'broke away', saying that they were neither for Ali ﷺ or Muawiyah ﷺ. They became known as *Kharijites* or 'those that broke away'. The term literally means; 'separatists' or 'out goers'. They claimed that the Holy Qur'aan was enough to guide them. The movement has its origin among the tribes of Banu Tamim.

بَيْنَا النَّبِيُّ صلي الله عليه وآله وسلم يَقْسِمُ ذَاتَ يَوْمٍ قِسْمًا
فَقَالَ ذُوالْخُوَيْصَرَةِ رَجُلٌ مِنْ بَنِي تَمِيْمٍ : يَا رَسُوْلَ اللهِ ،
اعْدِلْ، قَالَ : وَيْلَکَ مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ فَقَالَ عُمَرُ :
ائْذَنْ لِي فَلْأَضْرِبْ عُنُقَهُ، قَالَ : لَا، إِنَّ لَهُ أَصْحَابًا يَحْقِرُ
أَحَدُکُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَ صِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُوْنَ
مِنَ الدِّيْنِ کَمُرُوْقِ السَّهْمِ مِنَ الرَّمِيَةِ

Hazrath Abu Said Al-Khudri ﷺ narrated:

While we were with the Holy Prophet ﷺ who was distributing (i.e. some property), there came Dhu-l-Khawaisira, a man from the tribe of Bani Tamim and said, "O Allah's Messenger! Do Justice." The Holy Prophet ﷺ said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." 'Hazrath Umar ﷺ said, "O Messenger of Allah ﷺ! Allow me to chop his head off." The Holy Prophet ﷺ said, ""No, **for he has companions (who are apparently so pious that) if anyone of (you compares his prayer with) their prayer, he will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, but they will desert Islam (go out of religion) as an arrow goes through the victim's body (game etc.)**

[Sahih Bukhari, Vol 8, The Book of *Al-Adab* (Good manners) Chapter 95, Maktaba Dar-us-Salam, Edition printed July 1997, King Fahd National Library Page 106, Hadith Number 6163]

Abdul Wahab Najdi, the founder of *Wahabism*, the religion of present day Saudi Arabia is from the same tribe of Dhul Khawaisira *at-Tamimi*, and his other name is Sulaiman ibn Ali ibn Muhammad ibn Ahmad ibn Rashid *Al-Tamimi*. The *Tauhid* of the Sahaba included reverence for Holy Prophet ﷺ,. whilst the *Tauhid* of Dhul Khawaisira at-Tamimi, regarded reverence of the Holy Prophet Muhammad ﷺ as alien to *Tauhid*. He did not say it but his actions confirmed his belief. Refer to the above hadith and other similar ones in Sahih Bukhari and ponder and reflect on the identification signs of these people that the Holy Prophet Muhammad ﷺ narrated to his companions (*Sahaba*):

> A thick beard, a shaven head and a waist sheet that was tucked up (high above the ankles)

And

> From the offspring of this (man there will come out (people) who will recite the Qur'aan consistently and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body.

And

> You have become deluded!

Also:

> he has companions (who are apparently so pious that) if anyone of (you compares his prayer with) their prayer, he will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, but they will desert Islam (go out of religion) as an arrow goes through the victim's body (game etc.) in which case if its *Nasl* (arrowhead) is examined nothing will be seen thereon, and if its *Nady* (place of entry of arrow) is examined, nothing will be seen thereon, and if its *Qudhadh* (point of departure of arrow) is examined, nothing will be seen thereon, for the arrow has gone out too fast even for the excretions and blood to smear over it.

So Ponder:

1. Who does this dress code fit in this age? Every one of them dress in such a manner that no sign of *Imaan* leaving them is apparent?

2. Who recites Holy Qur'aan beautifully and prays much *salaah* that it gives us an inferiority complex?

Beware don't let 'illusion' delude you from seeing 'reality'. [Read more about them in my book 'Attack on the Spiritual Heart of Islam']. These people had participated in the revolt against Uthman ﵁, and were involved in his murder. When Muawiyah ﵁ raised the cry for vengeance for the blood of Uthman ﵁, they allied themselves with Ali ﵁. This is the sign of the Hypocrites- they are 'dual loyalists'. In order to support their stand, they worked out religious dogmas of their fundamental principle was:

La Hukma illa Lillah

No decision except the decision of God

They maintained that they stood for the establishment of the Kingdom of God and not of men on the earth. They held that they alone wore true believers, and all other persons who called themselves Muslims, but did not subscribe to their views were unbelievers. They maintained that they had the right to kill unbelievers. It followed that they could not live in the midst of unbelievers. On return from Siffin they did not come back to Kufa. Instead they encamped at Harura, a few miles outside Kufa. In this way these people separated from the main body of the Muslims, and came to be known as the Kharijites. There modern-day offspring are the modern day Protestants like Wahabis, Salafis and those influenced by them, as predicted by the Holy Prophet Muhammad ﷺ :

> From the offspring of this (man there will come out (people) who will recite the Qur'aan consistently and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body.

The Arbitration Commission decided that Ali ﵁ as well as Muawiyah ﵁ should be deposed and it should be for the community to elect whomsoever they wanted as the Caliph. Modern day rendition of history makes people believe that the Battle of Siffin that Ali ﵁ represented the *Shia* side, and Muawiyah ﵁ the Sunni side. However, this is not true. Both Ali ﵁ and Muawiyah ﵁ were adherents of the same faith, of the mainstream Islam. The third group which emerged at Battle of Siffin, the *Khawaarij*, are the ancestors of the modern day Wahabis and those who have consciously embraced their brand of Islam or have been

unconsciously influenced by it due to its control of the media and publishing houses.

The Battle of Nahrawan

The Kharijites meanwhile established a settlement at Nahrawan, a few miles to the east of the Tigris near Madain. Here the Kharijites gathered in strength. They elected a leader or *Amir* of their own. They were very thorough in observing prayers and following other injunctions of Islam, claiming to live sinless lives. They declared that they were not interested in the affairs of this world, and that they had sold their lives to win paradise in the next world. If any Muslim questioned their brand of Islam they killed him. They held that no one except themselves was a Muslim thus they had to kill to preserve their 'so-called' pure exposition of Islam. They were the first real terrorists in the rural areas and created a problem of law and order for the administration. When the Kharijites of Basra migrated to Nahrawan they met on the way some Muslims including Abdullah bin Khabab ﷺ a Sahaba, whom they killed as well as his pregnant wife. Ali ﷺ felt that it imperative to rid the Ummah of such fanatics proceeded to Nahrawan instead. On reaching Nahrawan Ali ﷺ planted a standard on the ground, and declared that those who came under the standard would have amnesty and safe conduct. Some came under the standard and were given an official pardon. Ali ﷺ led the Muslim Army attacked the Kharijites. The Kharijites Out of four thousand Kharijites, only two or three dozen Kharijites escaped; the rest were killed. Ali ﷺ won a decisive victory at Nahrawan. Ali ﷺ himself killed Dhul Khawaisira at-Tamimi, the man who disrespected the Holy Prophet Muhammad ﷺ in this Battle. The *Kharijites* became a force that would change Islamic History. They took it upon themselves to carry the banner of their version of 'Islamic purity'. There are still *Kharijites* around today worldwide, mainly in North Africa and southern Arabia, concentrated in today's Middle East, especially Saudi Arabia, Kuwait and the Gulf States and are distinct from the Sunnis and Shiites. They were the most significant oppositional group in early Islam and remain today. They can be equated to the Protestants in Christianity who refused to revere the saints and felt they could independently interpret the Holy Qur'aan. Hazrath Ali ﷺ defeated the *Khawaarij* at Nahrawan but 4000 had escaped. The snake was wounded but not killed.

Hazrath Ali ibn Ali Talib ﵁

Betrayal

At Kufa Ali ﵁ was betrayed by his troops when they refused to march to Syria. These people who claimed to love Ali ﵁ called themselves the *Shia'tun Ali* and the Lovers of *Ahl al-Bayt*. They defected against the very man they had claimed to follow! This betrayal would later resurface during the prelude to Karbala. This naturally led to the advantage of Muawiyah ﵁. Ali ﵁ had to abandon the campaign to Syria. The Syrians acknowledged Muawiyah ﵁ as caliph. Muawiyah ﵁'s army invaded and plundered cities, which Ali ﵁'s governors couldn't prevent; he overpowered Egypt, Yemen and other areas. This civil war created permanent divisions within the Muslim community and Muslims were divided over who had the legitimate right to occupy the caliphate. Though most of the Kharijites were killed at the Battle of Nahrawan those who escaped vowed vengeance against Ali ﵁. The victory of Nahrawan thus paved the way to the assassination of Ali ﵁, for a Kharijite assassinated Ali two years later. On the nineteenth of Ramadan, while Ali ﵁ was praying in the *Masjid* of Kufa, the *Kharijite* Abd-al-Rahman ibn Muljam assassinated him with a strike of his poison-coated sword. Ali ﵁, wounded by the poisonous sword, lived for two days and was ushered into the realm of divine beauty on the 21st of Ramadan 40 AH in the city of Kufa. He was buried in what is now the city of Najaf, in Iraq.

Umayyad Rule

It is mentioned by Imam Fakhr al-Din al-Razi[244] ﷺ (543AH/606AH) in

Tafsir al-Kabir (The Large Commentary, also known as *Mafatih al-Ghayb*, Keys to the Unknown)[245] , by Jalaluddeen Al-Suyuti[246] جلال الدين السيوطي (849 AH /1445–1505 CE) in *Ad-Durr Al-Manthur Fi Tafsir Bil-Ma'thur*[247];(The Scattered Pearls) and in Imam ibn Jalil's *Tafseere Kabir*. Hazrath Hasan ﵁ narrates in Tirmidhi Shareef that the Holy Prophet Muhammad ﷺ said:

> ... the Holy Prophet ﷺ had a dream in which he saw Banu Umayyah upon his *Minbar*. That distressed him so ...the following was revealed: [97th Sura al-Qadr (The night of Power or Honour)الْقَدْر]

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ۝ لَيْلَةُ الْقَدْرِ
خَيْرٌ مِّنْ أَلْفِ شَهْرٍ۝

'Verily we have sent it down on the night of al-*Qadr*. And what will make you know what the Night of al-*Qadr* is? The Night of al-*Qadr* is better than a thousand months in which Banu Umayyah rules over you O Muhammad ﷺ.' Al-Qaasim [one of the chain of narrators] says 'We counted the them (the rule of Banu Umayyah] and found that one thousand months, not a day more or less'
[Jaami at'Tirmidhi, Volume 6, Chapters on Tafsir, Chapter 97, Page 84, Hadith Number 3350]

The following is a scanned image from Imam Suyuti's *Ad-Durr Al-Manthur Fi Tafsir Bil-Ma'thur*:

امام خطیب رحمہ اللہ نے تاریخ میں حضرت ابن عباس رضی اللہ عنہما سے یہ قول روایت کیا ہے کہ رسول اللہ ﷺ نے اپنے منبر پر بنی امیہ کو دیکھا۔ تو اس نے آپ کو غمگین کر دیا۔ تو اللہ تعالیٰ نے آپ کی طرف وحی فرمائی کہ یہی وہ بادشاہ ہے جسے وہ درست پائیں گے اور پھر ساتھ ہی مذکورہ سورت نازل ہوئی۔

امام خطیب نے حضرت ابن مسیب رضی اللہ عنہ سے یہ روایت بیان کی ہے کہ رسول اللہ ﷺ نے فرمایا: مجھے بنی امیہ دکھائے گئے جو میرے منبر پر چڑھ رہے ہیں۔ تو یہ منظر مجھ پر انتہائی شاق اور گراں گزرا۔ تو اللہ تعالیٰ نے سورۃ القدر نازل فرمائی۔

امام ترمذی اور آپ نے اس روایت کو ضعیف قرار دیا ہے، ابن جریر، طبرانی، ابن مردویہ اور بیہقی رحمہم اللہ نے دلائل میں یوسف بن مازن رؤاسی سے یہ قول بیان کیا ہے کہ حضرت حسن بن علی رضی اللہ عنہما کے حضرت امیر معاویہ رضی اللہ عنہ کی بیعت کر لینے کے بعد ایک آدمی اٹھا اور اس نے کہا تو نے مومنوں کے چہرے سیاہ کر دیئے ہیں۔ تو آپ نے فرمایا: تو مجھے نہ جھڑک، اللہ تعالیٰ تجھ پر رحم فرمائے۔ کیونکہ حضور نبی کریم ﷺ نے بنی امیہ کو دیکھا کہ وہ آپ کے منبر پر خطبہ دے رہے ہیں۔ تو آپ کو یہ انتہائی ناگوار گزرا۔ تو إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ نازل ہوئی۔ یعنی اے محمد! ﷺ ہم نے آپ کو کوثر عطا فرمائی۔ اور یہ جنت میں ایک نہر ہے۔ اور ساتھ ہی سورۃ القدر نازل ہوئی۔ اے محمد! ﷺ بنو امیہ آپ کے بعد اس کے مالک بنیں گے۔ حضرت قاسم نے کہا: پھر ہم نے شمار کیا تو ان کی حکومت ہزار مہینے تک رہی نہ ان میں ایک دن زائد بنتا ہے اور نہ ہی ایک دن کم۔ (1)

The popular and general translation and exposition, which is absolutely correct is the revelation of the Holy Qur'aan in the night of *al-Qadr* in Ramadaan. Remember I explained to you regarding Hazrath Ali رضي الله عنه, that every verse has an external and internal connotation so keeping this in mind it is stated that when Allah ﷻ said:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

> The Night of *al-Qadr* [the destiny of the Ummah] is better than a thousand months in which Banu Umayyah rules over you O Muhammad ﷺ.

Many scholars who have commented on this say that on counting the rule of the Umayads it amounts to a thousand months. Here Allah ﷻ had consoled the Holy Prophet Muhammad ﷺ by saying:

> My Beloved! Those who abuse the honorary status of this Minbar and rule with abuse for a thousand months then remember that one night [The night at *Ashura*]; will outstrip the one thousand month rule.

The narration has ended without naming that night. My fervour says, and those who wish to reject what I say are free to do so, that that one night which shook the foundations of and overpowered the thousand month rule of the Umayads is the one night of *Ashura* of the martyrs of Karbala.

Hence you can see the reason why, the 'modern day' Kharijites wish to give little importance to the Martyrdom at Karbala.

This strategy has not succeeded in the Holy Land of Quds or in Syria and Yemen. The Holy Prophet ﷺ had prayed for Syria and Yemen and had predicted the Saudi/ Wahabi menace to come from Najd.

عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ ذَكَرَ النَّبِيُّ صلي الله عليه وآله وسلم : اَللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا اَللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا قَالُوْا : يَارَسُوْلَ اللهِ ، وَفِي نَجْدِنَا؟ قَالَ : اَللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا اَللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا، قَالُوْا : يَارَسُوْلَ اللهِ ، وَفِي نَجْدِنَا فَأَظُنُّهُ قَالَ فِي الثَّالِثَةِ : هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ. رَوَاهُ الْبُخَارِيُّ وَالتِّرْمِذِيُّ وَأَحْمَدُ وَقَالَ أَبُوْ عِيْسَي : هَذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ.

Hazrath Abdullah ibn Umar رضي الله عنه narrates that the Messenger of Allah ﷻ supplicated to Allah ﷻ, 'O Allah ﷻ! Bless Syria for

our sakes. O Allah ﷻ! Bless our Yemen for us'. Then some people requested that he supplicate to Allah ﷻ for Najd (Najd is that part of Saudi Arabia from which the Saudi Rulers originate). The Messenger of Allah ﷺ supplicated again to Allah ﷻ, 'O Allah ﷻ! Bless Syria for our sakes. O Allah ﷻ! Bless our Yemen for us'. Then some people again requested that he supplicate to Allah ﷻ for Najd. As far as my memory serves me he ﷺ replied on the third similar request; 'from there (*Najd*) will emanate earthquakes and *fitna* (mischief, trials and tribulation); and the *Qarn* (horn or era) of Satan will emerge from there. [The era of the era of the Wahabbi/Zionist/Euro Alliance].[248]

[Sahih Bukhari, Volume 2, The Book of *Istisqaa*, Chapter 27, Page 98, Hadith number 1037 also Volume 9, The Book of *al-Fitan*, Chapter 16, Page 141, Hadith number 7094]

عَنِ ابْنِ عُمَرَ رضي الله عنهما أَنَّهُ سَمِعَ رَسُوْلَ اللهِ صلي الله عليه وآله وسلم وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُوْلُ : أَ لَا إِنَّ الْفِتْنَةَ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ. مُتَّفَقٌ عَلَيْهِ

Hazrath Abdullah bin Umar ؓ narrates; 'I heard the Messenger of Allah ﷺ say whilst looking with his blessed face to the East (of Madinah towards the Province of Najd)): "Be extremely cautious for the *Qarn* (horn or era) of Satan will emerge from there.

[Sahih Bukhari Volume 9, The Book of *al-Fitan*, Chapter 16, Page 141, Hadith number 7093]

The words قَرْنُ الشَّيْطَانِ *qarnus shaytaan* means 'horn of shaytaan' and also means 'epoch of shaytaan'. . But the Qur'aan has always used the word قَرْنُ *Qarn* to mean 'age' and has never used it to mean 'horn'. We are living in that 'epoch' (قَرْنُ *Qarn*) presently. The Wahabis/Salafis consider themselves to be 'non-imitators' or 'not attached to tradition' (*ghayr muqallidun*), and therefore answerable to no school of law at all, observing instead what they dupe innocent minds as being the practice of early Islam. This is Protestant Islam. It has developed considerable influence in the Muslim world through the funding of mosques, schools, scholars, television and radio stations and other means from Persian Gulf oil

wealth. It is interesting to note that nobody calls themselves Wahabi; but they are called by others as Wahabi. The name stems from following the strict interpretations of Muhammad Ibn Wahab. The terms 'Wahabi' and 'Salafi' are often used interchangeably, but Wahabi has also been called 'a particular orientation within Salafism.

ENDNOTES

1 حديث رقم 10 : أخرجه أحمد بن حنبل في المسند، 1 / 207، الرقم : 1772، 1777، 17656، 17657، 17658، والحاكم في المستدرک، 3 / 376، الرقم : 5433، 2960، والنسائي في السنن الكبري، 5 / 51 الرقم : 8176، والبزار في المسند، 6 / 131، الرقم : 2175، والبيهقي في شعب الإيمان، 2 / 188، الرقم : 1501، والديلمي في مسند الفردوس، 4 / 361، الرقم : 7037.

2 Sihah Sittah: The six major Hadith collections الكتب السته; al-Kutub al-Sittah are collections of hadith by Islamic scholars who, approximately 200 years after the Holy Prophet Muhammad ﷺ's death and by their own initiative, collected hadith. They are sometimes referred to as Al-Sihah al-Sittah (The Authentic Six). They are Sahih Bukhari, Sahih Muslim, al-Nasa'I, Abu Dawud, Jami al-Tirmidhi, Sunan ibn Majah.

3 Ismail ibn Kathir (ابن كثير) was an Islamic scholar. His full name is Abu Al-Fida, 'Imad Ad-Din Isma'il bin 'Umar bin Kathir Al-Qurashi Al-Busrawi. He was born in 1301 in Busra, Syria (hence Al-Busrawi). He was taught by Ibn Taymiyya (expounder of Wahabbism) in Damascus, Syria.

4 Taqi ad-Din Abu 'l Abbas Ahmad ibn 'Abd al-Halim ibn 'Abd as-Salam Ibn Taymiya al-Harrani تقي الدين أبو العباس أحمد بن عبد السلام بن عبد الله ابن تيمية الحراني a Kurdish Salafi scholar born in Harran, located in what is now Turkey, close to the Syrian border. There is probably no other theologian, medieval or otherwise, who has had as much influence on the modern radical Islamist movement. His teachings, first followed by Muhammad ibn Abd al-Wahhab (d. 1792), became the basis of the Wahhabi movement in the nineteenth century and the guiding principles of the Wahhabi state of Saudi Arabia. Again, in the nineteenth and twentieth centuries, through Muhammad Abduh and Rashid Rida, they influenced the modernist Salafiyah movement. He was also a staunch critic of veneration of tombs and treating them as place of acceptance of worship and supplication. He stated that when a Muslim says "La Ilaha Illa Allah", he/she testifies that he/she will worship Allah and Allah alone. Therefore, going through intermediaries, invoking them, and seeking their assistance is an act of shirk (associating partners in the worship of Allah). He influenced an 18th century Arabian scholar named Muhammad ibn 'Abd al-Wahhab, who studied the works of ibn Taymiyyah and aimed to revive his teachings and founded Wahabbism.

5 Ibn Qayyim Al-Jawziyya (1292-1350CE / 691 AH- 751 AH) was a Sunni Islamic jurist, commentator on the Qur'aan, astronomer, chemist, philosopher, psychologist, scientist and theologian. Although he is commonly referred to as "the scholar of the heart," given his extensive works pertaining to human behavior and ethics, Ibn al-Qaayim's scholarship focused in the sciences of Hadith and Fiqh. Ibn al-Qayyim ultimately joined the study circle of Ibn Taymiyah, 661H - 728H (1263-1328), who kept him in his company as his closest student, disciple and his successor. He defended Ibn Taymiyah's religious opinions and approaches, and he compiled and edited most of his works, and taught the same. He eventually accepted the Sufi way when he met the grat Sufi Abdullah al Ansari of Heart, Afghanistan. He wrote Madaarij Saalikeen مدارج السالكين (The Steps of the Spiritual Traveleer) which is a commentary of the book by Shaikh Abdullah al-Ansari, Manazil-u Sa'ireen (Stations of the Seekers);

6 Imam ash-Shawkani: Muhammad ash-Shawkani (1759-1834 C.E.)was a Yemeni scholar of Islam. Born into a Zaydi Shi'a Muslim family, ash-Shawkani later on adopted the Salafi ideology within Sunni Islam and called for a return to the textual sources of the Quran and hadith. He

Endnotes

viewed himself as a mujtahid, or authority to whom others in the Muslim community had to defer in details of religious law.

7 Muhammad ibn 'Abd Al-Wahhab ibn Sulaiman ibn Ali ibn Muhammad ibn Ahmad ibn Rashid Al-Tamimi (1703–1792 C.E.) محمد بن عبد الوهاب التميمي was an Islamic scholar born in Najd, in present-day Saudi Arabia. It is from ibn Abd-al Wahhab that the term Wahhabism derives. He branded Sufis and Shia Islam, are on Kufr (infidels). He was instrumental in destroyed the shrines that were erected over graves and was also considering destroying the dome above the grave of the Prophet Muhammad ﷺ, out of fear that it might be worshipped.

[8] Canopus is the brightest star in the southern constellation of Carina and Argo Navis, and the second brightest star in the night-time sky, after Sirius.

[9] The Great Shaykh, the Imam, the Allamah, the Muhaddith Thana'ullah Uthmani Panipati was one of the greatest scholars [of undivided India]. He was from the progeny of Shaykh Jalal al-Din 'Uthmani, through whom his family tree reaches Hazrath Uthman ibn Affan ﵁. He was born, and grew up, in the town of Panipat where he memorized the Holy Qur'an and studied Arabic for a while with the teachers of the town. In Delhi he studied under Shah Waliullah, from whom he acquired the science of hadith. He completed his formal education in the sciences of the Deen at the young age of eighteen years. Thereafter he adopted the company of Shaykh Muhammad Abid Sunnami, from whom he received training in tariqah. Through the training imparted by the latter Shaykh, Qadi Thana'ullah Uthmani Panipati reached the level known in tariqah as the 'annihilation of the heart' (fana' al-qalb). He then turned to the great shaykh [Mirza Mazhar] Jan-e-Janan Alawi Dehlawi, who trained him to the final stage in the Mujaddidiyyah tariqah. Shaykh Jan-e-Janan had tremendous affection toward, and love for, Qadi Thana'ullah Uthmani Panipati and gave him the title of 'Alam al-Huda(the flag of guidance).

[10] He has named this tafseer as *'Al-Tafseer al-Mazhari*, after the name of his spiritual master, *Mirza Mazhar Jan-e-Janan Dehlavi*. This tafseer of his is very simple and clear, and extremely useful to locate brief explanations of Qur'anic verses. Along with the elucidation of Qur'anic words, he has also taken up related narration's in ample details, and in doing so, he has made an effort to accept narration's after much more scrutiny as compared with other commentaries

[11] *Fayz*: Divine effusion or overflow of emanation. It is the bestowal from Allah ﷻ to the heart of His Perfect slave, the Perfect Man.

[12] Nestorian: relating to a Southwest Asian Christian denomination that believes that two distinct persons, one divine and the other human, existed in Jesus Christ. This doctrine was declared heresy in 431 CE.

[13] Eutychianism: followers of the 5th-century Byzantine monk Eutyches, who taught the doctrine that Jesus Christ has only one nature and does not have a human nature.

[14] Arian: a follower of the ancient Greek Christian theologian Arius, who argued that Jesus Christ was the highest created being, but was not divine. This doctrine was pronounced heretical in the 4th century ad.

[15] See note 98

[16] *lauh al-mahfuz*: The Inscribed or Guarded Tablet upon which the Supreme Pen (al-qalam al-a'la) writes the destinies of all creation. Lauh al-mahfuz is also called the Universal Soul (an-nafas al-kulliyah).

[17] Jilani, Shaykh Abd al-Qaadir; The Book of the Secret of Secrets , Al-Baz Publishing, Inc. Fort Lauredale, Florida, First Edition October 2000, page 7

[18] Allama Allusi – *Ruh al-Ma'ani fi Tafseer al-Quran al-'Azim wa al-Sab al-Mathan*, vol 1. quoted, on the authority of *muhaddith* Abd al-Razzaq, the eminent fore-runner Imam Bukhari and author of

al-Musannaf. Allama Yusuf bin Ismail al-Nabhaani, in *al-Anwaar al-Muhammadiyyah min Mawaahib al-Ladunniyah* p.12, Beirut, 1310 A.H.

[19] Stanley Lane-Poole (18 December 1854 - 29 December 1931) was a British orientalist and archaeologist. His uncle was Edward William Lane. Born in London, England, from 1874 to 1892 he worked in the British Museum, and after that in Egypt researching on Egyptian archaeology. From 1897 to 1904 he had a chair as Professor of Arabic studies at Dublin University.

[20] In Shakespeare's The Merchant of Venice, Portia speaks eloquently of the need for mercy to balance justice's harsh reality.

[21] Abu Zakaria Muhiuddin Yahya Ibn Sharaf al-Nawawi (1234 – 1278), popularly known as *al-Nawawi*, or Imam Nawawi (631 - 676 A.H. / 1234 - 1278 CE), was a Sunni Muslim author on *Fiqh* and *hadith*. His position on legal matters is considered the authoritative one in the *Shafi'i Madhhab*. He was born at Nawa near Damascus, Syria. As with many Arabic and Semitic names, the last part of his name refers to his hometown.

[22] Latin (lingua Latina) is an ancient Indo-European language that was spoken in the Roman Republic and the Roman Empire. It was also the *de facto* international language of science and scholarship in mid and Western Europe until the 17th century. Through Roman conquest, Latin spread throughout the Mediterranean and a large part of Europe. It later evolved into the languages spoken in France, Italy, Romania and the Iberian Peninsula, and through them to Central and South America.

[23] From Latin sacrificium, the noun sacrifice, from the verb *sacrificare*, from *sacer,* sacred, + -ficium, deed, from the verb facere, do or make.

[24] Ibn Ishaq or Muhammad ibn Ishaq ibn Yasar (Madinah, 85 A.H. - Baghdad, 151 A.H.) was an Arab Muslim historian and biographer. He collected oral traditions that formed the basis of the first biography of the Islamic prophet Muhammad. This biography is usually called *Sirat Rasul Allah* ("Life of God's Messenger"). The original text of the Sirat Rasul Allah by Ibn Ishaq is unavailable. However, much of it was copied over into a work of his own by Ibn Hisham (Basra - Fustat, 218 A.H.). *Ibn Hisham* also "abbreviated, annotated, and sometimes altered" the text of Ibn Ishaq

[25] Aristotle (384 BC – 322 BC) was a Greek philosopher, a student of Plato and teacher of Alexander the Great. His writings cover many subjects, including physics, metaphysics, poetry, theatre, music, logic, rhetoric, politics, government, ethics, biology, and zoology. Together with Plato and Socrates (Plato's teacher), Aristotle is one of the most important founding figures in Western philosophy. Aristotle's writings were the first to create a comprehensive system of Western philosophy, encompassing morality and aesthetics, logic and science, politics and metaphysics.

[26] Jean-Jacques Rousseau: (28 June 1712 – 2 July 1778) was a major Genevois philosopher, writer, and composer of 18th-century Romanticism. His political philosophy heavily influenced the French Revolution, as well as the American Revolution and the overall development of modern political, sociological and educational thought.

[27] François-Marie Arouet; 21 November 1694 – 30 May 1778), better known by the pen name Voltaire, was a French Enlightenment writer, historian and philosopher famous for his wit and for his advocacy of civil liberties, including freedom of religion and free trade.

[28] Shaykh Abd al-Qaadir Jilaani (1166–1078) the greatest Sufi Master, after the Holy Prophet Muhammad and his companions, the figurehead of the Qadiri Sufi order, whose blessings permeate all Sufi orders He was a direct descendent of the Holy Prophet Muhammad He was

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born during Ramadan in 1078, in the Persian province of Jilaan (Iran) south of the Caspian Sea. His contribution to thought and his spiritual status in the Muslim world earned him the title *al-Gauth al-Azam* (the "Supreme Helper").

29 Abu Isa Muhammad ibn Isa ibn Surat ibn Musa ibn ad-Dahhak as-Sulami at-Tirmidhi(824-892, i.e. 209 AH - 13 Rajab 279 AH) was a collector of hadith. He was born and died in Bâgh (meaning 'Garden'), a suburb of Termez (Tirmidh), Khurasan - Persia, in present day Uzbekistan.He wrote the Sunan al-Tirmidhi, one of the six canonical hadith compilations used in Sunni Islam. Starting at the age of twenty, he traveled widely, to Kufa, Basra and the Hijaz, seeking out knowledge from, among others, Qutaiba ibn Said, Bukhari, Imam Muslim and Abu Dawud. Tirmidhī was blind in the last two years of his life. Tirmidhi is buried in Sherobod, 60 kilometers north of Termez. He is locally know as Iso At Termizi or Termiz Ota (Father of Termez City).

30 Mullah Ali Qari (d.1014 A.H./1605 C.E.): One of the great Hanafi masters of hadith and Imams of Fiqh, Qur'aanic commentary, language, history and Tasawwuf, he authored several great commentaries such as *al-Mirqat on Mishkat al-masabih* in several volumes, a two-volume commentary on Qadi `Iyad's *al-Shifa'*, and a two-volume commentary on Ghazali's abridgment of the *Ihya* entitled *`Ayn al-`ilm wa zayn al-hilm* (The spring of knowledge and the adornment of understanding). His book of prophetic invocations, *al-Hizb al-azam* (The supreme daily *dhikr*) forms the basis of Imam al-Jazuli's celebrated manual of *Saalawwat* (salutations upon the Holy Prophet Muhammad) , *Dala'il al-khayrat*, which along with the Qur'aan is recited daily by many pious Muslims around the world.

31 *al-fuqara*: The indigents or the poor. This term refers to the spiritual poverty of travellers (salikun) on the sufi path. They have realized that Allah ﷻ is the All-Significant and they are the insignificant. They are the poor and Allah ﷻ is the Rich. The one who is poor and needy towards Allah. In realizing that Allah is the All-Significant and the Independent (ghina), the faqir realizes his own insignificance and dependence. The faqir is the one who "delivers his trust (i.e. existence) back to its Owner". The faqir has returned to his original state of non-existence within the Knowledge of Allah ﷻ . And because Allah's Knowledge is eternal the faqir too has attained eternity. The person may be materially rich but he has reached realisation that he is poor in comparison to Allah ﷻ .Thus he leaves his material wealth outside the door of his heart, allowing entry only the intense love of the Holy Prophet Muhammad ﷺ which ushers in the love of Allah ﷻ This is the most exalted state for a man to attain.

32 Tafsir al-Tustari by Abu Muhammed Sahl ibn 'Abd Allah [818 C.E. (203 AH) - 896 C.E. (283 AH)], was a Persian Muslim scholar and early classical Sufi Master. He founded the Salimiyah Muslim theological school, which was named after his disciple Muhammad ibn Salim. Tustari is most famous for his this well-known Tafsir, a commentary on and interpretation of the Qur'aan. From an early age he led an ascetic life with frequent fasting and study of the Qur'aan and Hadith, the oral traditions, of the Holy Prophet Muhammad . He practised repentance (*tawbah*) and, above all, constant remembrance of God (*dhikr*). This eventually culminated in a direct and intimate rapport with God with whom he was considered a special friend and one of the spiritual elect

33 Imam Saalih Sharafuddeen Abu `Abd Allah Muhammad ibn Hasan al-Busiri (1211–1294) was an Egyptian poet who lived in Egypt, where he wrote under the patronage of Ibn Hinna, the vizier. His poems seem to have been wholly on religious subjects. The most famous of these is the so-called *Qasida Burda* "Poem of the Mantle." It is entirely in praise of the prophet Muhammad, who cured the poet of paralysis by appearing to him in a dream and wrapping him in a mantle

34 *'ibada*: Worship and service of Allah ﷻ with absolute obedience and love. The rites and rituals of Islam are the outer forms containing the inner meanings which will enable to worshipper to know Allah ﷻ. The reverence of the Holy Prophet ﷺ is worship of Allah ﷻ , for he is the manifestative representative of Allah ﷻ as khalifatullah par excellence.
35 al-haqiqa: Reality. Al-haqiqa indicates the Essential Reality of things or the Divine Truth. It is the reality of the entity. Al-haqiqa is the negation of the effects of the 'slave's' qualities by Allah ﷻ 's Qualities so that He is the agent through, in and from, the 'slave'.
36 ma'rifa: Divine knowledge. Ma'rifa is a light which Allah ﷻ casts into the heart of whomsoever He Wills.This is the true knowledge which comes through tasting (dhawq), unveiling (kashf) and witnessing (mushahadah). This knowledge is from Allah ﷻ, it is not Allah ﷻ Himsellf, because He is Unknowable in His Essence. The triad on the path of return to Origin is fear (makhafah), knowledge (ma'rifa) and love (mahabbah).Fear leads to knowledge which opens into unconditional ove of Allah ﷻ . It is said that spiritual struggle (mujahadah) is child's play whilst ma'rifa is men's work.

37صحیح البخاری، 2 : 1036

مسند احمد بن حنبل، 3 : 55

38 *Tawajjuh*: Concentration or attentiveness or to 'turn the face towards something'. Tawajjuh can refer to the spiritual concentration between the Murshid and his murid.
39 Qiblah: The ritual orientation or direction in which one prays. Ultimately, the qiblah is in every direction because, "Withersoever ye turn, there is the Face of Allah" (al-Quran 2:115). To attain knowledge of this 'directionless direction' the spiritual traveller first directs his prayer towards the Holy City of Makkah. After purification of his heart and benevolence of his intent, he turns towards his own purified heart. Then, when Allah ﷻ, the Truth (al-Haqq) is unveiled to his heart he faces Allah ﷻ. He has attained to the Truth of Certainty (haqq al-yaqin) that only Allah ﷻ is. Allah ﷻ surrounds him and Allah ﷻ is within him. To which place can he now turn!
40 Sahih Bukhari, Vol 8, The Book of Ar-Riqaaq ('To make the Heart Tender) Chapter 17, Maktaba Dar-us-Salam, Edition printed July 1997, King Fahd National Library Page 252, Hadith Number 6452.
41 Khwaja Muinuddin Chishti ؒ also known as Gharib Nawaaz the most famous Sufi saint of the Chishti Order of South Asia. He was born in 536 A.H./1141 CE, in Sajistan, Khorasan (other accounts say Isfahan) in Persia. He was a direct descendent of the Holy Prophet Muhammad ﷺ .He was one of the most outstanding figures in the annals of Islamic Sufism and founder of the Chishtiyyah order in India.
42 Abu Hamid Muhammad ibn Muhammad al-Ghazali or, known as Algazel to the western medieval world, was born and died in Tus, in the Khorasan province of Persia (modern day Iran). He was a Muslim theologian, jurist, philosopher, cosmologist, physician, psychologist and Sufi of Persian origin, and remains one of the most celebrated scholars in the history of Sufi Islamic thought. He is considered a pioneer of the methods of doubt and skepticism, and in one of his major works, The Incoherence of the Philosophers, he changed the course of early Islamic philosophy, shifting it away from the influence of ancient Greek and Hellenistic philosophy, and towards cause-and-effect that were determined by God or intermediate angels
43 Ghazali's major works is *Ihya al-Ulum al-Din* or *Ihya'ul Ulumuddin* (The Revival of Religious Sciences). It covers almost all fields of Islamic sciences: *fiqh* (Islamic jurisprudence), *kalam* (theology) and *Sufism*. It contains four major sections: Acts of worship (*Rub' al-'ibadat*), Norms of Daily Life (*Rub' al-'adatat*), The ways to Perdition (*Rub' al-'muhlikat*) and The ways to Salavation

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(*Rub' al-'munjiyat*). Many admirable comments were made regarding his this book: "If all Islamic sciences were disappeared, they could be taken back from *Ihya'ul Ulumuddin.*". He then wrote a brief version of this book in Persian under The Alchemy of Happiness (*Kimyiyae Sa'adat*).

44 Florence Nightingale, (12 May 1820 – 13 August 1910) was a celebrated English nurse, writer and statistician. A Christian humanitarian, Nightingale believed that God had called her to be a nurse. She came to prominence for her pioneering work in nursing during the Crimean War, where she tended to wounded soldiers. She was dubbed "The Lady with the Lamp" after her habit of making rounds at night. Nightingale laid the foundation of professional nursing with the establishment, in 1860, of her nursing school at St Thomas' Hospital in London, the first secular nursing school in the world. The Nightingale Pledge taken by new nurses was named in her honour, and the annual International Nurses Day is celebrated around the world on her birthday.

45 Letter quoted in Florence Nightingale in Rome : Letters Written by Florence Nightingale in Rome in the Winter of 1847-1848 (1981), edited by Mary Keele, and Suggestions for Thought : Selections and Commentaries (1994), edited by Michael D. Calabria and Janet A. MacRae, p. xiv

[46] The Sultan Hasan Mosque and madrasa (School) is considered stylistically the most compact and unified of all Cairo monuments. The building was constructed for Sultan Hasan bin Mohammad bin Qala'oun in 1256 AD as a mosque and religious school for all sects. It was designed so that each of the four main Sunni sects (orthodox Muslim, or Sunni rites, consisting of Shafite, Malikite, Hanefte and Hanbalite) has its own school while sharing the mosque. The cornices, the entrance, and the monumental staircase are particularly noteworthy.

[47] Al-Azhar University in Egypt, founded in 970-972 CE as a Madrasah, is the chief centre of Arabic literature and Sunni Islamic learning in the world.

48 Florence Nightingale on mysticism and eastern religions By Florence Nightingale, Gérard Vallée

49 The Crimean War (October 1853 – February 1856) was a conflict fought between the Russian Empire and an alliance of the French Empire, the British Empire, the Ottoman Empire, the Kingdom of Sardinia, and the Duchy of Nassau. The war was part of a long-running contest between the major European powers for influence over territories of the declining Ottoman Empire. Most of the conflict took place on the Crimean Peninsula, but there were smaller campaigns in western Turkey, the Baltic Sea, the Pacific Ocean and the White Sea.

50 Sahih Bukhari, Vol 8, The Book of Al-Adab (Good manners) Chapter 95, Maktaba Dar-us-Salam, Edition printed July 1997, King Fahd National Library Page 106, Hadith Number 6163(also see vol. 4 Hadith no. 3610)

[51] *Ash-Shaykh as-Sayyid* Muhammad b. Ibrahim al- Ya'qoubi *al-Hasani al-Idrisi* is a well-known scholar from Syria. Born in Damascus in 1962, Shaykh Muhammad descends from a family whose lineage goes back to the Holy Prophet Muhammad ﷺ, through his grandson Sayyiduna al-Hasan ﷺ. His ancestors also include some of the greatest scholars of Syria. His father, Shaykh Ibrahim al-Ya'qoubi (d. 1985/1406 H.), was one of the greatest scholars Syria saw in the past 50 years. As a little boy, Shaykh Muhammad crawled in the Grand Umayyad Mosque and the *Darwishiyya* Mosque, where his father was an instructor for 40 years, and sat in the laps of some of the greatest scholars. Under his father's tutelage, Shaykh Muhammad followed a solid traditional curriculum since the age of four, studying the major classical works on the various disciplines of the *Shari'ah* as well as the instrumental disciplines. He received *ijazas* in Hadith from several of the most prominent scholars in Syria.

52 Sahih Muslim, Vol. 6 The Book of Birr, Nurturing Ties and Manners, (Kitab Al-Birr was-Salat-I-wal-Adab) Maktaba Dar-us-Salam, First Edition 2007, King Fahd National Library Page 452, Hadith Number 6592
53 Sahih Bukhari, Vol 8, The Book of Ar-Riqaaq ('To make the Heart Tender) Chapter 38, The Humility or modesty or to lower one self) Maktaba Dar-us-Salam, Edition printed July 1997, King Fahd National Library Page 275, Hadith Number 6501.
54 Authenthic Hadith. Narrated by Abu-Saeed Al-Khudri ﷺ on the authority of Ibn HajarAl-Asqalani ابن حجر العسقلاني (February 18, 1372 – February 2, 1448, 852 A.H.) a Shafiite Sunni scholar of Islam who represents the entire realm of the Sunni world in the field of Hadith.
55 Shihab al-Din al-Qarafi or in full Shihab al-Din Abu al-Abbas Ahmad ibn Idris (al-Sanhaji al-Bihinsi al-Misri) al-Qarafi(1228 - 1285), was a Maliki jurist of Berber (Sanhaja) origin who lived in Ayyubid and Mamluk Egypt. He was born in the Bahnasa district of Upper Egypt reportedly sometime around 1228.He is considered by many to be the greatest Maliki legal theoretician of the 13th century; his writings and influence on Islamic legal theory (*usull al-fiqh*) spread throughout the Muslim world.
56 Kitab al-Furuq (Anwar al-Buruq fi Anwa'i al-Furuq) by the Maliki jurist Shihab ad-Din al-Qarafi's (in fourvolumes) discusses five hundred and forty-eight maxims, and two hundred and seventy-four distinctions and
differences (furuq) between similar themes and ideas.
57. Al-Kamal fi Asma' al-Rijal is a collection of biographies of hadith narrators within the Islamic discipline of biographical evaluation by the 12th-century Islamic scholar Abd al-Ghani al-Maqdisi. Yusuf ibn Abd al-Rahman al-Mizzi compiled, edited and abridged this work naming it, Tahdhib al-Kamal fi asma' al-rijal. Volume 1, Parts 1.2.18. See internet version of book in http://www.soebratie.nl/religie/hadith/IbnSad.html#Book%2082.1
58 48th chapter of the Qur'an, entitled 'Victory'
59 Ibn Kathir, Vol. III, p. 554, Bukhari relates on the authority of Mu'awiya b. Qarra that he saw the Prophet on the day of the conquest of Makkah, when he was riding his camel and reciting aloud the Suratul-Fath.
60 Sahih Muslim, Vol. 6 'The Book Pertaining to the Merits of the Companions of the Holy Prophet (Kitab Al-Fadail Al-Sahabah): Chapter 32, Virtues of Anas Bin Maalik Maktaba Dar-us-Salam, First Edition 2007, King Fahd National Library Page 345, Hadith Number 6373
61 Al-Hajjaj ibn Yusuf الحجاج بن يوسف (early June AD 661 / AH 4 – AD 714 / AH 95) was a controversial Arab administrator and politician of the Umayyad caliphate. He is also credited for introducing the diacritic points to the Arabic script and for the first time Al-Ḥajjāj (The Pilgrim) convinced the caliph to adopt a special currency for the Muslim world. He was responsible for the development of coinage in the Islamic world, entrusting the first Islamic mint, at Wasit in Iraq, to a Jew named Sumayr.
62 Sahih Bukhari, Vol 3, The Book of *As-Saum* (Fasting) Chapter 61, Maktaba Dar-us-Salam, Edition printed July 1997, King Fahd National Library Page 125, Hadith Number 1982
63. Sahih Bukhari, Vol 1, The Book of Imaan (Faith) Chapter 36, Maktaba Dar-us-Salam, Edition printed July 1997, King Fahd National Library Page 81, Hadith Number 50.
64 Sahih Muslim, Vol. 1 Book of Imaan (Faith) Maktaba Dar-us-Salam, First Edition 2007, King Fahd National Library Page 95, Hadith Number 96
65 al-firasat al-imaniyya: Perspicacity through faith. This is a divine light that Allah gives to the person of faith in his inner eye (basirah). Perspicacity through faith is gained through assuming

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the noble character traits in perfect harmony, balance and equilibrium. The Prophet Muhammad said, "Be wary of the firasa of a man of faith for he sees with the Light of Allah."

66 الحديث رقم 31 : أخرجه الخوارزمي في جامع المسانيد للإمام أبي حنيفة، 1 / 189، وأخرج المحدثون هذا الحديث بأسانيدهم منهم : الترمذي في السنن، كتاب : تفسير القرآن عن رسول الله صلي الله عليه وآله وسلم، باب : من سورة الحجر، 5 / 298، الرقم : 3127، والطبراني في المعجم الأوسط، 8 / 23، الرقم : 7843، والقضاعي في مسند الشهاب، 1 / 387، الرقم : 663.

67 Jalal ad-Din Muhammad Rumi known to the English-speaking world simply as Rumi, (September 30, 1207–December 17, 1273), was a 13th century Persian Sufi, poet, jurist, and theologian. He wrote *Masnavi-ye Manavi* ("Rhyming Couplets of Profound Spiritual Meaning."), a six-volume poem regarded by many Sufis as the manual of *Tasawwuf*. In fact, the *Masnavi* is often called the "*Qur'aan-e Farsi*" (The Persian Qur'aan). It is considered by many to be one of the greatest works of mystical poetry.

68 Masnavi-I Ma'navi or Mathnavi (مثنوی معنوی) meaning 'Rhyming Couplets of Profound Spiritual Meaning'; an extensive poem written in Persian by Jalal al-Din Muhammad Rumi, the celebrated Persian Sufi saint and poet. It is one of the best known and most influential works of both Sufism and Persian literature. The Masnavi is a series of six books of poetry that amount to about 25,000 verses or 50,000 lines. It is a spiritual writing that teaches Sufis how to reach their goal of being in union with God.

69 Hazrath Abdur Rahman Jaami ﷺ or Nur ad-Din Abd ar-Rahman Jaami نورالدین عبدالرحمن جامی (August 18, 1414–November 19, 1492) was one of the greatest Persian poets in the 15th century and one of the last great Sufi poets. Jaami was born in a village near Jam, then Khorasan, now located in Ghor Province of Afghanistan, but a few years after his birth, his family migrated to Herat where he was able to study Philosophy, mathematics, Arabic literature, natural sciences, and Islamic philosophy at the Nizamiyyah University of Herat. Afterwards he went to Samarkand, the most important centre of scientific studies in the Muslim world and completed his studies there. He was a famous Sufi, and a follower of the Naqshbandi Sufi Order. At the end of his life he was living in Herat.

70 Tafsir (تفسير, tafsir, "interpretation") is the Arabic word commentary, Holy Qur'aan. An author of tafsir is a mufassir ('مُفسر, mufassir, plural: Arabic: مفسرون, mufassirun).

71 ***qalb:*** The heart. The human heart is the place of constant change and fluctuation. It is the supra-rational organ of intuition where the Transcendent Realities enter into contact with man. The heart is the isthmus *(al-barzakh)* between this world and the next. The battlefield of the Greater Holy War *(jihad al-akbar)* is the heart. This is where the downward-pulling lower-self *(nafi)* is confronted by the yearning spirit *(ruh)*. The battle is fought between these two adversaries in order for one to take possession of the precious heart of man. Under the misguidance of the Misguider (Satan) the *nafs* (ego) wants the heart to plummet to the depths of ignorance. However, the spirit, which is from Allah , exerts a powerful attraction upon the heart, as it endeavors to guide it towards Knowledge of Allah ﷻ . The greater the purification of the heart the more receptive it is to this irresistible attraction of the celestial spirit. The heart is the sanctified centre of man because it is the "place", which contains Allah . Keeping watch over the heart is part of the spiritual struggle *(mujahadah)* of the Journey of Return. Those well advanced on the path never allow any intruders to enter their sanctified hearts. The heart of the Perfect Man is the Divine Throne *(al-arsh)* around which circle the spiritual realities.

72 Lubb: The kernel, core or innermost consciousness. The 'lubb' is that hidden 'place' where knowledge of Allah is protected from those who are attached to the world.

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73 His nickname is "Sultan of the Scholars." The Shaykh al-Islam of his time, he took hadith from the hafiz al-Qasim ibn `Ali ibn `Asakir al-Dimashqi, and Tasawwuf from the Shafi`i Shaykh al-Islam Shihab al-Din al-Suhrawardi (539-632). He also studied under Abu al-Hasan al-Shadhili (d. 656) and his disciple al-Mursi. It is related that al-`Izz would say, upon hearing al-Shadhili and al-Mursi speaking: "This is a kind of speech that is fresh from Allah .

74 Malik ibn Anas ibn Malik ibn 'Amr al-Asbahi (c. 711 - 795) (93 AH - 179 AH) is known as "Imam Malik," the "Sheikh of Islam," the "Proof of the Community," and "Imam of the Abode of Emigration." He was one of the most highly respected scholars of fiqh in Sunni Islam. Imam Shafi, who was one of Malik's students for nine years and a scholarly giant in his own right, stated, "When scholars are mentioned, Malik is like the star among them." The Maliki Madhab, named after Malik, is one of the four schools of jurisprudence that remains popular among Muslims to this day.

75 The Muwatta (الموطأ) is an early statement of Muslim law, compiled and edited by Imam Malik. It is considered the earliest extant source of hadith, the traditions of the Prophet Muhammad that form the basis of Islamic jurisprudence alongside the Qur'aan. Nonetheless is not properly speaking a collection of hadith; many of the legal precepts it contains are based not on hadith at all. The book covers rituals, rites, customs, traditions, norms and laws of the time of the Prophet Muhammad. Much of the book pertains to areas which are not properly "legal" in the western sense, such as Hajj, sacrifice, intercourse etc. This makes it valuable beyond law, for studying historical sociology of the Arabs, for example.

76 The Renaissance (French for "rebirth"; Italian: Rinascimento, from re- "again" and nascere "be born")was a cultural movement that spanned roughly the 14th to the 17th century, beginning in Florence in the Late Middle Ages and later spreading to the rest of Europe. The term is also used more loosely to refer to the historic era, but since the changes of the Renaissance were not uniform across Europe, this is a general use of the term.

77 The Pentagon is the headquarters of the United States Department of Defense, located in Arlington, Virginia. As a symbol of the U.S. military, "the Pentagon" is often used metonymically to refer to the Department of Defense rather than the building itself.

78 the site of the headquarters of the Central Intelligence Agency (CIA)

79 a drastic decline in the world economy resulting in mass unemployment and widespread poverty that lasted from 1929 until 1939

80 Raghib Isfahani (راغب اصفهانی) was an Islamic scholar. His full name was Abul-Qasim Husayn ibn Muhammad al-Raghib al-Isfahani ابوالقاسم حسین ابن محمّد الراغب الاصفهانی). He worked in the lines of Philosophical and religious ethics. was one of the most renowned linguists to appear during the 'Abbasid period. He made contributions to tafsir, ethics, theology, sufism, and writings that are valued for their elegance and aesthetic qualities. His fame rests, however, on his Mufradat alfaz al-Qur'an, which reflects his exceptional aptitude for subtle semantic analysis and marks an advance in the systematic studies of the Qur'aan. The Mufradat had a great impact on later scholars, including al-Faruzabadi (d. 817/1415), author of al-Qamus al-Muhit, and Murtada al-Zabidi (d. 1205/1791), who wrote the voluminous dictionary Taj al-'Arus. Yet despite its undisputed authority, wide influence, and popularity, al-Isfahani's Mufradat seems to be neglected by contemporary scholars concerned with Qur'aanic semantics.

81 Majma' al-Zawa'id wa Manba' al-Fawa'id is a 10-volume secondary hadith collection written by Ali ibn Abu Bakr al-Haythami (735-807 AH /1335-1404 CE). It contains those hadiths uniquely reported, in Zawa'id, by Ahmad ibn Hanbal in his Musnad Ahmad ibn Hanbal, Abu Ya'la al-Mawsili in his Musnad, Abu Bakr al-Bazzar in his Musnad, and al-Tabarani in his three Ma'ajim,

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in contrast to the six major collections of hadith: al-Bukhari, al-Neyshaburi, al-Sijistani, al-Tirmidhi, al-Nasa'i, and al-Qazwini.

83 Ahmed ibn Hanbal 'أحمد بن حنبل ' Ahmad bin Hanbal) (780 - 855 CE, 164 - 241 AH) was an important Muslim scholar and theologian born in Khorassan to a family of Arab origin.He is considered the founder of the Hanbali school of fiqh (Islamic jurisprudence). His full name was Ahmad bin Muhammad bin Hanbal Abu `Abd Allah al-Shaybani. Shayban or Banu Shaybah is Ibn Hanbal's tribe. It is an Arabic tribe located in Arabia and it still exists in Arabia.(أحمد بن محمد بن حنبل أبو عبدالله الشيباني

84 MAlik ibn Anas ibn Malik ibn 'amr al-Asbahi (مالك بن أنس) (c. 711 - 795) (93 AH - 179 AH) is known as "Imam Malik," the "Sheikh of Islam," the "Proof of the Community," and "Imam of the Abode of Emigration." He was one of the most highly respected scholars of fiqh in Sunni Islam. Imam Shafi, who was one of Malik's students for nine years and a scholarly giant in his own right, stated, "When scholars are mentioned, Malik is like the star among them." The Maliki Madhab, named after Malik, is one of the four schools of jurisprudence that remains popular among Muslims to this day.

[85] At-Tirmidhi, Vol 4, Chapters on *al-Fitan* Chapter 38, Page 263, Hadith Number 2210. Page 263, Hadith Number 2210: Maktaba Dar-us-Salam, First Edition November 2007, King Fahd National Library

[86] Muhammad ibn Hajj *al-Abdari al-Fasi* ﷺ (C.E. 1258 – 1336) was a writer from Morocco, born in Algeria. He wrote *Madkhal Ash-Shara Ash-Shareef Ala Al-Mathahib* (Introduction to Islamic Jurisprudence According to Schools of Thought). The book was published in 4 volumes of over 300 pages each. It treats many different subjectsHe spent much of his life in Tunis and Egypt and, for some time, taught at the university of Fes, Al-Qarawiyyin. He was buried in Qarafa (Egypt).

[87] Sahih Bukhari, Vol 8, The Book of *ar-Riqaaq* (Softening of the heart) Chapter 45, Page 287, Hadith Number 6529. Maktaba Dar-us-Salam, Edition printed July 1997, King Fahd National Library

[88] Sahih Bukhari, Vol 4, The Book of *Jihad* Chapter 188, Page 190, Hadith Number 3071. Maktaba Dar-us-Salam, Edition printed July 1997, King Fahd National Library

[89] المصادر : كنز العمال 16 : 456/ 45409 . الصواعق المحرقة : 172 . وفيض القدير 1: 225 / 311

[90] Junayd ibn Muhammad Abu al-Qasim *al-Khazzaz al-Baghdadi* (830-910 AD) was one of the great early Sufis of Islam. He was in the company his maternal uncle Sari al-Saqati, *al-Harith al-Muhasibi*, and others. He was born in Baghdad.He laid the groundwork for sober Sufism in contrast to that of God-intoxicated Sufis like al-Hallaj, Bayazid BIstami and Abusaeid Abul-KhaYr. al-Hallaj, was his disciple, Caliph of the time demanded his fatwa and he issued this fatwa: "From the outward appearance he is to die and we judge according to the outward appearance and God knows better". He lived and died in the city of Baghdad.

[91] Family of the Blessed House of the Holy Prophet Muhammad ﷺ, which included the Blessed Five and all the wives of the Holy Prophet Muhammad ﷺ.

[92] Imam إمام plural أئمة A'immah is an Islamic leadership position, often the leader of a mosque and the community. Similar to spiritual leaders, the Imam is the one who leads the prayer during Islamic gatherings. More often, the community turns to the Mosque Imam if they have an Islamic question. In smaller communities an Imam could be the community leader based on the community setting. It is important to note that the position of the Imam is not clerical in Sunni-

Islam. In the Shia context, Imam has a meaning more central to belief, referring to leaders of the community. Twelver and Ismaili Shi'a believe that these Imams are chosen by God to be perfect examples for the faithful and to lead all humanity in all aspects of life. They also believe that all the Imams chosen are free from committing any sin or infallible.These leaders must be followed since they are appointed by God.

[93] Abu Zakaria Muhiuddin Yahya Ibn Sharaf al-Nawawi أبو زكريا يحيى بن شرف النووي, popularly known as *al-Nawawi*, or Imam Nawawi (631 - 676 A.H. / 1234 - 1278 CE), was a Sunni Muslim author on *Fiqh* and *hadith*. His position on legal matters is considered the authoritative one in the *Shafi'i Madhhab*. He was born at Nawa near Damascus, Syria. As with many Arabic and Semitic names, the last part of his name refers to his hometown.

[94] Qadi Iyad bin Musa ((القاضي عياض بن موسى born 1083 in Gibraltar, Spain - 1149) was the great imam of Ceuta, a city of Spain located on the North African side of the Strait of Gibraltar and, later, a high judge (*Qadi*) in Granada. He was one of the most famous scholars of *Maliki* Jurisprudence. He is also well known as one of the seven saints of Marrakech, Morrocco and is buried near Bab Aïlen.

[95] Al-Haafidh Shihabuddin Abu'l-Fadl Ahmad ibn Ali ibn Muhammad'", better known as Ibn Hajar due to a fame of his forefathers, al-Asqalani due to his origin ابن حجر العسقلاني (1372 CE- d. 1448CE/ 852 AH), was a medieval Shafi Sunni scholar of Islam who represents the entire realm of Sunni world in the field of Hadith

96 Tazkiyah—i.e., eradication of the positive and the negative evils that obstruct the development of human personality in the spiritual dimension, and consequently in the moral dimension,—thereby ensuring healthy spiritual growth under the impact of Islam—which operates on the wheels of Zikr ('Remembrance of God') and Fikr ('Probe into the mysteries of Creation') (3:190-191), and which ends in the establishment of falah in one's personality (i.e., spiritual development in terms of the harmonius and comprehensive actualization of the latent capabilities that relate to the transcendental dimension of the personality) (87:14). This method is employed in strict adherence to the 'Straight Path' projected in al-Shariah.

97 الحديث رقم 44 : أخرجه البخاري في الصحيح، كتاب : الإيمان، باب : سُؤَالِ جِبْرِيْلَ النَّبِيَّ صلي الله عليه وآله وسلم عَنِ الإِيْمان وَ الإِسْلَامِ وَ الإِحْسَانِ وَ عِلْمِ السَّاعَةِ، 1 / 27، الرقم : 50، وفي كتاب : التفسير / لقمان، باب : إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ / 34، 4 / 1793، الرقم : 4499، ومسلم في الصحيح، كتاب : الإيمان، باب : بيان الإيمان والإسلام والإحسان، 1 / 36، الرقم : 8 - 9، والترمذي في السنن، كتاب : الإيمان عن رسول الله صلي الله عليه وآله وسلم، باب : ماجاء في وصف جبريل للنبي صلي الله عليه وآله وسلم الإيمان والإسلام، 5 / 6، الرقم : 2601، وأبوداود في السنن، كتاب : السنة، باب : في القدر، 4 / 222، الرقم : 4695، والنسائي في السنن، كتاب : الإيمان وشرائعه، باب : نعت الإسلام، 8 / 97، الرقم : 4990، وابن ماجة في السنن، المقدمة، باب : في الإيمان، 1 / 24، الرقم : 63، وأحمد بن حنبل في المسند، 1 / 51، الرقم : 367، وابن خزيمة في الصحيح، 4 / 127، الرقم : 2504، وابن حبان في الصحيح، 1 / 389، الرقم : 168.

98 Let it he noted that these three dimensions are so essential for leadership that they bear reference not only to God-affirming societies but also to Godless societies, such as the Communist, where an effort is made to forge an idealism—even though with materialistic bias. Under that idealism emerges a 'cult of the spirit' and a moral discipline of a certain type suited to the requirements of the ideology. Again. rigorous discipline for Communist leadership, and even for the rank and

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file, is a vital element in Communist idealism. And it is all this, more than anything else, which has bestowed success on Communist revolutions.

[99] Shaykh 'Abd al-Qaadir Jilaani (1166–1078) (عبد القادر الجيلانی) the greatest Sufi Master, after the Holy Prophet Muhammad ﷺ and his companions, the figurehead of the Qadiria Sufi order, whose blessings permeate all Sufi orders He was a direct descendent of the Holy Prophet Muhammad ﷺ He was born during Ramadan in 1078, in the Persian province of JilaAn (Iran) south of the Caspian Sea. His contribution to thought and his spiritual status in the Muslim world earned him the title *al-Gauth al-Azam* (the "Supreme Helper").

[100] Khwaja Muinuddin Chishti ﷺ خواجه معین الدین چشتی also known as Gharib Nawaaz غریب نواز the most famous Sufi saint of the Chishti Order of South Asia. He was born in 536 A.H./1141 CE, in Sajistan, Khorasan (other accounts say Isfahan) in Persia. He was a direct descendent of the Holy Prophet Muhammad ﷺ .He was one of the most outstanding figures in the annals of Islamic Sufism and founder of the Chishtiyyah order in India.

[101] Hazrath Shaykh Khwaja Syed Muhammad Nizamuddeen Awliya (1238 – 1325 CE) حضرت شیخ خواجة سیّد محمد نظام الدّین اولیاء a famous Sufi saint of the Chishti Order in South Asia, an order that believed in drawing close to God through renunciation of the world and service to humanity. He is one of the great saints of the Chishti order in India. His predecessors were Khwaja Muinuddin Chishti , Khwaja Bakhtiyar Kaki and Khwaja Fariduddin Ganjshakaṛ. In that sequence, they constitute the initial spiritual chain or silsila of the Chishti Nizami order. Nizamuddin Auliya like his predecessors stressed upon the element of love as a means of realisation of God. For him his love of God implied a love of humanity. His vision of the world was marked by a highly evolved sense of secularity and kindness. It is claimed by the 14th century historiographer Ziauddin Barani that his influence on the Muslims of Delhi was such that a paradigm shift was effected in their outlook towards worldly matters. People began to be inclined towards spirituality and prayers and remaining aloof from the world.

[102] Khwaja Muinuddin Chishti ﷺ خواجه معین الدین چشتی also known as Gharib Nawaaz غریب نواز the most famous Sufi saint of the Chishti Order of South Asia. He was born in 536 A.H./1141 CE, in Sajistan, Khorasan (other accounts say Isfahan) in Persia. He was a direct descendent of the Holy Prophet Muhammad ﷺ .He was one of the most outstanding figures in the annals of Islamic Sufism and founder of the Chishtiyyah order in India.

103 Al-Ghunya li-Talibi Tariq alHaqq, Shaik Abd al-Qadir Jilani. 1995 al-Baz Publishing, Inc Houston, Texas. Vol. 1 p.269.

104 Wadi Rabigh is a wadi situated inland of the town of Rabigh, extending along the border of the Al Madinah and Makkah. A natural lake near Haggag, some 35 km inland, fringed with reeds (Phragmites) and fed by several permanent freshwater springs provides a natural wetland unique on the Tihamah (a narrow coastal region of Arabia on the Red Sea) north of Jiddah.

[105] Tirmidhī has declared it fair, sound and weak (hasan sahīh gharīb) in al-Jāmi'us-sahīh, b. of manāqib (merits) 6:79 (#3713), and Shu'bh, in the manner of Maymūn Abū 'Abdullah, has also related it on the authority of Zayd bin Arqam (RA). Ahmad bin Hambal narrated it in Fadā'il-us-sahābah (2:569 # 959); Mahāmilī, Amālī (p.85); Tabarānī, al-Mu'jam-ul-kabīr (5:195, 204 #

5071, 5096); Ibn Abī ‘Āsim, as-Sunnah (pp.603, 604 # 1361, 1363, 1364, 1367, 1370); Nawawī, Tahdhīb-ul-asmā’ wal-lughāt (p.318); Ibn ‘Asākir, Tārīkh Dimashq al-kabīr (45:163, 164); Ibn Athīr, Asad-ul-ghābah fī ma‘rifat-is-sahābah (6:132); Ibn Kathīr, al-Bidāyah wan-nihāyah (5:463); and ‘Asqalānī in Ta‘jīl-ul-manfa‘ah (p.464 # 1222).

It has been related from ‘Abdullāh bin ‘Abbās رضي الله) عنهما) in the following books:

Hākim, al-Mustadrak (3:134 # 4652).
Tabarānī, al-Mu‘jam-ul-kabīr (12:78 # 12593).
Khatīb Baghdādī, Tārīkh Baghdad (12:343).
Haythamī, Majma‘-uz-zawā’id (9:108).
Ibn ‘Asākir, Tārīkh Dimashq al-kabīr (45:77, 144).
Ibn Kathīr, al-Bidāyah wan-nihāyah (5:451).
This tradition has been related on the authority of Jābir bin ‘Abdullāh رضي الله عنهما)) in the following books:

Ibn Abī ‘Āsim, as-Sunnah (p.602 # 1355).
Ibn Abī Shaybah, al-Musannaf (12:59 # 12121).
This tradition has been reproduced from Abū Ayyūb al-Ansārī (RA):

Ibn Abī ‘Āsim, as-Sunnah (p.602 # 1354).
Tabarānī, al-Mu‘jam-ul-kabīr (4:173 # 4052).
Tabarānī, al-Mu‘jam-ul-awsat (1:299 # 348).
This tradition has been related by Sa‘d (RA) in the following books:

Ibn Abī ‘Āsim, as-Sunnah (pp.602,605#1358,1375).
Diyā’ Maqdisī, al-Ahādīth-ul-mukhtārah (3:139 # 937).
Ibn ‘Asākir, Tārīkh Dimashq al-kabīr (20:114).
The following narrated it through Buraydah (RA):

‘Abd-ur-Razzāq, al-Musannaf (11:225 # 20388).
Tabarānī, al-Mu‘jam-us-saghīr (1:71).
Ibn ‘Asākir, Tārīkh Dimashq al-kabīr (45:143).
This tradition has been reproduced from Ibn Buraydahرضي الله عنهما)) in the following books:

Ibn Abī ‘Āsim, as-Sunnah (p.601 # 1353).
Ibn ‘Asākir, Tārīkh Dimashq al-kabīr (45:146).
Ibn Kathīr, al-Bidāyah wan-nihāyah (5:457).
Hindī, Kanz-ul-‘ummāl (11:602 # 32904).
The following transmitted it through Hubshā bin Junādah (RA):

Ibn Abī ‘Āsim, as-Sunnah (p.602 # 1359).
Hindī, Kanz-ul-‘ummāl (11:608 # 32946).
This tradition has been related from Mālik bin Huwayrith in the following books:

Tabarānī, al-Mu‘jam-ul-kabīr (19:252 # 646).

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Ibn 'Asākir, Tārīkh Dimashq al-kabīr (45:177).
Haythamī, Majma'-uz-zawā'id (9:106).
Tabarānī related it from Hudhyfah bin Usayd al-Ghifārī (RA) in al-Mu'jam-ul-kabīr (3:179 # 3049).

Ibn 'Asākir has narrated it through Hasan bin Hasan in Tārīkh Dimashq al-kabīr (15:60,61).

Ibn 'Asākir related it from Abū Hurayrah, 'Umar bin al-Khattāb, Anas bin Mālik and 'Abdullāh bin 'Umar (RA) in Tārīkh Dimashq al-kabīr (45:176, 177, 178, 178) respectively.

Ibn 'Asākir related it from Buraydah (RA) with slightly different words in Tārīkh Dimashq al-kabīr (45:143).

Ibn Athīr narrated it through 'Abdullāh bin Yāmīl in Asad-ul-ghābah fī ma'rifat-is-sahābah (3:412).

Haythamī narrated it through Abū Burdah رضي الله عنهما)) in Mawārid-uz-zam'ān (p.544 # 2204).

'Asqalānī said in Fath-ul-bārī (7:74): Tirmidhī and Nasā'ī narrated the tradition and it is supported by numerous chains of transmission.

Albānī says in Silsilat-ul-ahādīth-is-sahīhah (4:331 # 1750) that its chain of authorities is sahīh (sound) according to the conditions of Bukhārī and Muslim.

106 Fayz: Divine effusion or overflow of emanation. It is the bestowal from Allah to the heart of His Perfect slave, the Perfect Man.
107 Shah Waliullah Muhaddith Dehlavi (شاه ولی الله دهلوی :) also known as Shah Waliullah of Delhi (1703–1762) was an important Islamic reformer who has been called "the greatest intellectual Muslim India produced." He worked for the revival of Muslim rule and intellectual learning in the South Asia, during a time of waning Muslim power following the death of Mughal emperor Aurangzeb.
108 Imam-e-Rabbani Mujaddid Alf Sani Shaykh Ahmad al-Farooqi Sirhindi (1564–1624) commonly renowned as Mujaddid Alf Sani was an Indian Islamic scholar and prominent member of the Naqshbandi Sufi order. He is regarded as having rejuvenated Islam, due to which he is commonly called "Mujadid Alf Thani", meaning "reviver of the second millennium", referring to the Islamic tradition of Mujaddid.
[109] *al-Khulafā ' u r-Rāshidūn* (The Righteous Caliphs) الخلفاء الراشدون is a term used in Sunni Islam to refer to the first four Caliphs who formulated the Rashidun Caliphate. The concept of "Rightly Guided Caliphs" originated with the Abbasid Dynasty. It is a reference to the Sunni tradition, "Hold firmly to my example (sunnah) and that of the Rightly Guided Caliphs" (Ibn Majah, Abu Dawud).
[110] Ghadir Al-Khumm (غدير الخم) 'Pond of Khumm' which is a a natural lake near Haggag, some 35 km inland, fringed with Phragmite reeds and fed by several permanent freshwater springs provides a natural wetland unique on the Tihamah north of Jeddah. It is a Valley or *Wadi Rabigh* extending along the border of Madinah and Makkah.

[111] Fakhruddin Razi or Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Razi (أبو عبدالله محمد بن عمر بن الحسىن فخرالدىن الرازي) was a well-known Persian, Sunni Muslim theologian and philosopher. He was born in 1149 (543 AH) in Ray of Persia (today located in Iran) and died in 1209 (606AH) in Herat (today located in Afghanistan). He also wrote on medicine, physics, astrology, literature, history and law.

[112] *Tafsir al-Kabir* (The Large Commentary, also known as *Mafatih al-Ghayb*, Keys to the Unknown) is a classical Islamic Tafsir book, written by the well-known Persian theologian and philosopher Muhammad ibn Umar Fakhr al-Din al-Razi d. 606H (1149-1209). It is not unusual for contemporary works to use it as a reference.

[113] Sahih Muslim صحيح مسلم, full title "Al-Musnadu Al-Sahihu bi Naklil Adli") is one of the Six major collections of the hadith in Sunni Islam, oral traditions relating to the words and deeds of the Holy Prophet Muhammad . It is the second most authentic hadith collection according to Sunni Muslims, the most authentic book of hadith after Sahih Al-Bukhari. It was collected by Muslim ibn al-Hajjaj, also known as Imam Muslim(206-261 AH/.821-875 CE).

[114] Musnad Ahmad ibn Hamnbal is a collection of Hadith collected by the famous Sunni scholar Ahmad ibn Hamnbal (164 - 241 AH) أحمد بن حنبل to whom the Hanbali School of Jurisprudence of Sunnis is attributed. It is said by some that Ibn Hanbal made a comment in regards to his book which read as follows: "There is not a hadith that I have included in this book except that it was used as evidence by some of the scholars."

[115] الحديث رقم 15 : أخرجه مسلم في الصحيح، كتاب : فضائل الصحابة، باب : من فضائل علي بن أبي طالب رضي الله عنه، 3 / 1873، الرقم : 2408، وأحمد بن حنبل في المسند، 4 / 366، الرقم : 19265، وابن حبان في الصحيح، 1 / 145، الرقم : 123، وابن خزيمة في الصحيح، 4 / 62، الرقم : 2357، واللالكائي في اعتقاد أهل السنة، 1 / 79، الرقم : 88، والبيهقي في السنن الكبري، 2 / 148، الرقم : 2679، وابن كثير في تفسير القرآن العظيم، 3 / 487.

[116] *an-ni'mah*: The Grace of Allah. His Grace is an aspect of His Mercy (rahma). Ultimately every spiritual experience, every unveiling (kashf), every tasting (dhawq), every drinking (shurb) and every quenching (ri) is through Divine Grace. Without Allah's Grace man cannot do anything

[117] سنن ابن ماجه : 108

[118] *al-fayd*: Divine effusion or overflow or emanation. One of the ways of gaining knowledge is through the Divine effusion. It is a bestowal from Allah ﷻ to the heart of His perfect 'slave', the Perfect Man. The world itself remains in existence due to this overflowing of the lights of His Self-manifestation.

119 . طبراني، المعجم الكبير، 22 : 423، رقم : 1042

2. ابويعلىٰ، المسند، 12 : 109، رقم : 6741

3. هيثمي، مجمع الزوائد، 4 : 224

4. خطيب بغدادي، تاريخ بغداد، 11 : 285

5. ديلمي، الفردوس، 3 : 264، رقم : 4787

6. مزي، تهذيب الكمال، 19 : 483

7. عجلوني، كشف الخفاء، 2 : 157، رقم : 1968

[120] حاكم، المستدرک، 3 : 180، رقم : 14773.

2. احمد بن حنبل، المسند، 1 : 118، رقم : 935

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3. ابن حبان، الصحيح، 15 : 410، رقم : 6985
4. طبراني، المعجم الكبير، 3 : 96، رقم : 2773، 2774
5. هيثمي، مجمع الزوائد، 8 : 52
6. عسقلاني، الاصابه، 6 : 243، رقم : 8296

عسقلانی نے اس کی اسناد کو صحیح قرار دیا ہے۔

7. بخاری، الادب المفرد، 1 : 286، رقم : 823

[121] جامع الترمذي، 2 : 219

122 Ahmad bin Hambal: Fadail-us-Sahaba (2:262#1070)

[123] Mufti Muhammad Khalil Khan Qadri ﷺ is a great personality spiritually and in the literary field and the arena of oratory and writing. He was educated and groomed in the religious environment of the Sufi centre of Barakaatiah Maarehrah Shareef, the great Sufi centre where Ala Hazrath Imam Ahmad Raza Khan ﷺ, was initiated into the Qadri Sufi Order. Mufti Muhammad Khalil Khan Qadri penned a number of books on Islam. Some of his books are under study of religious scholars and masses in almost every country under the sun particularly '*Sunni Behishtee Zaiwar*' (The Jewels of Paradise) which is a treasure of Islamic essentials and imperatives. This book '*Hamaaraa Islaam*' (Islaam: The glorious religion) of Khaleel-e-Millat has been widely commended by the religious scholars in general and by the Sunni scholars in particular across the world. This is on the religious curriculum of many seminaries and schools in Pakistan and in India too. The Tanzeem-ul Madaaris Ahle Sunnat Pakistan has included this book in the curriculum of all religious seminaries of Sunni creed operating in Pakistan. An organisation of religious students of Pakistan (Anjuman Talbah-e-Islaam) has also this book in its course of study to educate and train its members and supporters.

[124] aqā'idعقائد or aqidah عقيدة is a branch of Islamic studies regarding the beliefs associated with the Islamic faith

[125] People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the obedience and love of his Companions for him

[126] Tafsir Bahr al-Muheet - Abu Hayyan at-Tauhidi, al-Andulusi (654-754AH), the grammarian, commentator, and reciter. *'Tafseer al-nahr al-maad min al-bahr al-mueeet'* [The Commentary of the River Extending From the Ocean] also known as *al-Tafsir al-Kabeer*.

[127] Sidna Shaykh was born in 1150/1735 in the blessed village of Ain Madhi at the Eastern Sahara into a Sayed family. According to the book of Shamail Sidna Shaykh's lineage is a direct descendant of the Holy Prophet Muhammad ﷺ through Mawlana Zayn al-Abidin, the son of Mawlana Ahmed, the son of Mawlana Mohammed Nafs- Zakiya, the son of Mawlana Abdellah al-Kamil, the son of Mawlana al-Hasan al-Muthanna, the son of Mawlana al-Hasan, the son of Mawlana Ali ibn Abi Talib and the Lady of the Universe Fatima Zahra, the Daughter of the Prophet ﷺ. He became an orphan at the age of 15 when he applied himself to his studies. Having learned the Qur'aan by heart at the early age of seven under the tutelage of Shaykh Abu Abdellah Sidi Mohammed ibn 'Hammu Tijani, a proponent of the Nafi' mode of recitation, he studied the fundamentals of Maliki jurisprudence with local righteous scholars such as Shaykh Sidi Aissa Bouakkaz Tijani and Shaykh Sidi Ibn Bouafiya Tijani. Sidna Shaykh set himself the

task of seeking knowledge in the religious sciences and to become an icon in the discipline. He was noted for undertaking whatever he intended to do without backing out, perusing it to its logical conclusion. He then took the teaching and even gave legal opinions (fatawa) at a very tender age. He was also noted for strong adherence to the sunnah (tradition) of the Holy Prophet (peace and blessing be upon him) and for following its ethical code of conduct very strictly. He was also said to have restrained himself from indulging in what the people of his time were accustomed to and deemed permissible. He is reputed to have responded to questions very cautiously.

[128] Muayyuddeen Ibn 'Arabi (ابن عربي) (July 28, 1165 - November 10, 1240) was an Andalusian Arab Sufi and philosopher. His full name was Abu 'Abdullāh Muhammad ibn 'Ali ibn Muhammad ibn al-`Arabi al-Haatimi al-Taa'i (أبو عبد الله محمد بن علي بن محمد بن العربي الحاتمي الطائي). He died at the age of 76 on 22 Rabi' II 638 AH/November 10, 1240CE, and his tomb in Damascus is still an important place of pilgrimage

[129] Jalāl ad-Dīn Muhammad Rūmī (جلال‌الدين محمد رومی) known to the English-speaking world simply as Rumi, (September 30, 1207–December 17, 1273), was a 13th century Persian Sufi, poet, jurist, and theologian. He wrote *Masnavi-ye Manavi* ("Rhyming Couplets of Profound Spiritual Meaning."), a six-volume poem regarded by many Sufis as the manual of *Tasawwuf*. In fact, the *Masnavi* is often called the "*Qur'aan-e Farsi*" (The Persian Qur'aan). It is considered by many to be one of the greatest works of mystical poetry.

[130] Shah Waliullah Muhaddith Dehlvi (February 21, 1703 - August 20, 1762) was an Islamic scholar and reformer. He worked for the revival of Muslim rule and intellectual learning in South Asia, during a time of waning Muslim power. Shah Waliullah urged Muslim rulers to a jihad against the enemies of Islam and hoped to restore the Ulama's former power and influence. He despised the divisions and deviations within Islam and its practice in India and hoped to "purify" the religion and unify all Indian Muslims under the "banner of truth". He is also thought to have anticipated a number of progressive, social, economic, and political ideas of the modern era such as social reform, equal rights, labour protection, welfare entitlement of all to food, clothing, housing, etc.

131 Kanz al-Ummal fi Sunan wal Aqwal wal Afwal, is the largest available unique collection of Ahadith/Athar by the Hanafi Imam: Ali ibn Husamud-Din al-Muttaqi al-Hindi, who died in the year 975 AH. It contains more than 46,000 narrations composed from many individual earlier collections. It is in essence a continuation of Imam al-Suyuti's Hadith collections, Jami al-Saghir, its Zawa'id and Jami al-Kabir (Jam al-Jawami). The Kanz was printed more than 100 years ago in Hyderabad, India.

132 Allaamah Mufti Muhammad Khaleel Khan Qaadiree Barakaati Noori Abul Qaasmee's t book -"Hamaaraa Islaam"Volume - III / Chapter - 1 / Lesson No: 7
Ahl-e-Bait

133 "Imam Uz Zaman Ki Aamad" by Khwaja Hasan Nizami published in Urdu by Ibni Arabi Ka Rukun Halka-e-Mashaek, Delhi, January 1927, 4th Edition.

134 The first of the great reformers, Sheikh Ahmad Sirhindi al-Farooqi an-Naqshbandi, was born in Sirhind on June 26, 1564. He belonged to a devout Muslim family that claimed descent from Hazrathh Umar Faruq . It was not until he was 36 years old that he went to Delhi and joined the Naqshbandi Silsila under the discipleship of Khwaja Baqi Billah.

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136 The Spiritual Treasure House whose fountainhead is Hazrathh Ali □ is shared by Hazrathh Fatimah □, Imam Hasan □ ,Imam Husayn □ as its direct recipients or legatees.
137 Shaykh Ahmad Sirhindi □, Maktubat (9:173#123)
138 138 In Malfoozat-e- Ala Hazrath by Imam Ahmad Raza Khan □ it is mentioned with reference to the Sheik Muhayuddin Ibne Arabi □ that there would be three Ghausul Azam till the Day of Judgment. They would have their subordinate in each time that would be called as Ghaus. The first Ghaus-ul-Azam (Ghausiate- Kubra) is the Holy Prophet Muhammad □ . He had two ministers. One of them was Hazrathh Abu Bakr Siddique □ and second one was Hazrathh Umar □. After the Holy Prophet □ Hazrathh Abu Bakr Siddique □ was appointed the place of Ghaus and Hazrathh Umar and Hazrathh Uthman □ his ministers. After Hazrathh Abu Bakr Siddique □ Hazrathh Umar □ was Ghous of his time and Hazrathh Uthman □ and Hazrathh Ali □ were his ministers. After Hazrathh Umar □ Hazrathh Uthman □ became Ghaus and Hazrathh Ali □ and his son Hazrathh Hasan □ were his ministers. After him Hazrathh Ali □ became Ghaus and Hazrathh Hasan and Hazrathh Husayn □ became his ministers. And so on. Then came the time of second Ghaus-ul- Azam, Hazrathh Sheikh Abdul Qaadir Jilaani □ . He will remain Ghaus-ul Azam till the time of Hazrathh Imam Mahdi □. During this period the subordinates of Hazrathh Sheikh Abdul Qadr Jilaani □ will come continuously till the time of Imam Mahdi □ and Hazrathh Imam Mahdi □ would be third and last Ghause Azam. Hazrathh Sheikh Abdul Qadri Jilaani □ mentioned signs of Ghaus in his book Fatuh ul-Ghaib.

139 الحديث رقم 10 : أخرجه ابن ماجه في السنن، المقدمة، باب : في الإيمان، 1 / 25، الرقم : 65، والطبراني في العمجم الأوسط، 6 / 226، الرقم : 6254، 8 / 262، الرقم : 8580، والبيهقي في شعب الإيمان، 1 / 47، الرقم : 16، والمروزي في تعظيم قدر الصلاة، 2 / 742، والسيوطي في شرحه سنن ابن ماجه، 1 / 8، الرقم : 65، وابن القيم في حاشية علي سنن أبي داود، 2 / 294

140 *Tarikh al-Tabari* or *Tarikh al-Rusul wa al-Muluk* تاريخ الرسل والملوك (History of the Prophets and Kings) The first of the two large works, generally known as the Annals (*Tarikh al-Tabari*). This is a universal history from the time of Qur'aanic Descent to AD 915, and is renowned for its detail and accuracy concerning Muslim and Middle Eastern history. His second great work was the commentary on the Qur'aan, (*Tafsir al-Tabari*).

141 ***Hijra:*** Migration. Hijra is to leave one's homeland in the Way Of Allah *(fi sabilillah)*.
142 ***Sunnah***: The profound Science Of Beautiful Moral Behaviour based upon the 'beautiful model' *(uswa Hasana)* of the Holy Prophet ﷺ. Following the form of, and contemplating the meaning within, the *Sunnah* are the most profound ways in which man can prepare himself to receive Divine Knowledge.
143 Abu Da'ud (817/ 888), full name Abu Da'ud Sulayman ibn Ash`ath al-Azadi al-Sijistani, was a noted Iranian collector of hadith (sayings/traditions of Muhammad), and wrote the third of the six canonical hadith collections recognized by Sunni Muslims, Sunan Abi Da'ud. He was primarily interested in law, and as a result the collection by him focuses largely on legal ahadith. From about 50,000 ahadith, he chose 4,800 for inclusion in his work based on their superior authenticity.
144 '"Al-Haafidh Shihabuddin Abu'l-Fadl Ahmad ibn Ali ibn Muhammad"', better known as Ibn Hajar due to a fame of his forefathers, al-Asqalani due to his origin (ابن حجر العسقلاني) (February 18, 1372- d. February 2, 1448 852 H [1]), was a medieval Shafiite Sunni scholar of Islam who represents the entire realm of Sunni world in the field of Hadith

[145] *Fath ul-Bari fi Sharh Sahih al-Bukhari* or *Fathul Bari* [Grant of the Creator] is the most valued Sunni commentary of Sahih Bukhari, written by Ibn Hajr Asqalani in 18 volumes. It is reported that it took Asqalani 25 years to finish his work.

[146] Muhammad ibn Ismail al-Bukhari (810-870) He traveled widely throughout the Abbasid empire, collecting traditions. He is said to have spent sixteen years writing down those traditions he thought trustworthy.

[147] Abu Zakaria Mohiuddin Yahya Ibn Sharaf al-Nawawi (1233 - 1278) (Arabic: أبو زكريا يحيى بن شرف النووي), popularly known as al-Nawawi, an-Nawawi or Imam Nawawi (631 - 676 A.H. / 1255 - 1300 CE), was a Sunni Muslim author on fiqh and hadith.[2] His position on legal matters is considered the authoritative one in the Shafi'i Madhhab. He was born at Nawa near Damascus, Syria. As with many Arabic and Semitic names, the last part of his name refers to his hometown.

[148] The Ethiopians danced in front of the Messenger of Allah (s); dancing and saying [in their language], "Muhammad is a righteous servant." The Prophet (s) said, "What are they saying?" And they said, "'Muhammad is a righteous servant'" (Musnad al-Imam Ahmad. 6 vols. Cairo 1313/1895. Reprint. Beirut: Dar Sadir, n.d., 3.152) All the narrators are those of Bukhari except Hammad ibn Salama, who is one of the narrators of Muslim.

[149] مسند احمد ج 6 / 116 و 233 وكنز العمال ج 19 / 162 – 163 و 153 الكتاب الثالث من حرف اللام ومنتخب الكنز بهامش

مسند احمد ج 6 / 173 ويدوكون : داك القوم ونحوهم ماجوا راختلطوا

[150] Bani Arfida was the *kunya* - the endearing nickname with which the Abyssinians were known among the Arabs

[151] The story is related in Bukhari and Muslim, Islam's most authoritative sources of the Prophetic Tradition; the concluding references is taken from Musnad al-Humaydi.

[152] Tabuk (also spelled Tabouk) (Arabic: تبوك) is a province of Saudi Arabia, located along the north-west coast of the country, facing Egypt across the Red Sea. The Holy Prophet Muhammad ﷺ decided to lead a Muslim army into Roman territory before the Roman armies crossed the Arab borders and threatened the heart of Islam. The Tabuk expedition took place in Rajab, 9 A.H.

1[153] . 250 : 1 ابن جوزي، صفة الصفوة،

2. 105 : 7 ابو نعيم، حلية الاولياء،

3. 308 : 4 ابن كثير، تفسيرالقرآن العظيم،

4. 20 : 2 محب طبري، الرياض النضره،

5. 441 : 2 خطيب بغدادي، موضح أدهام الجمع والتفريق،

[154] quoted from Ibn al-Husayn al-Sulami's *Kitab al-Futuwwah* (The Way of Sufi Chivalry). Ibn al-Husayan is a highly respected Sufi saint and scholar of the 10th century and the book is founded on very strong *isnad* (chain of authorities).

[155] الحديث رقم 38 : أخرجه الترمذي في السنن، كتاب : المناقب عن رسول الله صلي الله عليه وآله وسلم، باب : فيمن سبّ أصحاب النبي صلي الله عليه وآله وسلم، 5 / 696، الرقم : 3862، وأحمد بن حنبل في المسند، 5 / 54، 57، الرقم : 20549 – 20578، والبيهقي في شعب الإيمان، 2 / 191، الرقم : 1511، وابن أبي عاصم في السنة، 2 / 479، الرقم : 992، والروياني في المسند 2 / 92، الرقم : 882، والديلمي في مسند الفردوس، 1 / 146، الرقم : 525، والهيثمي في موارد الظمآن، 1 / 568، الرقم : 2284.

[156] ***nlsba:*** Relationship. Lordship is the relationship *(nisba)* of the "He-ness" to the entity. The "He-ness" *(huwiyyah)* in Itself does not require such a relationship, but it is the entities that

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demand it. Allah has placed the Divine Names between Himself and the cosmos, and from this connection relationships *(nisab)* are formed. Each Name is a relationship, not an entity. Each existent thing has a specific relationship with one particular Divine Name. That Name will exert a stronger effect and a greater power over the existent thing than any of the other Names. .

[157] Armstrong Karen: Islam

[158]. بخاري، الصحيح، كتاب الإيمان، باب حب الرسول صلي الله عليه وآله وسلم من الإيمان، 1 : 14، رقم : 15

2. مسلم، الصحيح، كتاب الإيمان، باب وجوب محبة الرسول صلي الله عليه وآله وسلم ، 1 : 67، رقم : 44

3. نسائي، السنن، كتاب الإيمان، باب علامة الإيمان، 8 : 114، 115، رقم : 5013، 5014

4. ابن ماجه، السنن، المقدمة، باب في الإيمان، 1 : 26، رقم : 67

[159] *Ibn Kathir* in 'The Beginning and the End' (5:247) from the hadith of Imam Ahmad from Hamid b. `Abdu'r-Rahman b. `Awf az-Zuhri (the nephew of Hazrath Uthman ﵁); 'Asrul-Khilaafah ar-Raashidah, Al-Umaree

[160] ibn Khaldūn أبو زيد عبد الرحمن بن محمد بن خلدون الحضرمي , Abū Zayd 'Abdu r-Rahman bin Muhammad bin Khaldūn Al-Hadrami, (May 27, 1332 AD/732 AH – March 19, 1406 AD/808 AH) was a North African astronomer, economist, historian, Islamic scholar, Islamic theologian, hafiz, jurist, lawyer, mathematician, military strategist, nutritionist, philosopher, social scientist and statesman—born in North Africa in present-day Tunisia. He was of Arab or Berber descent. He is considered a forerunner of several social scientific disciplines He is best known for his *Muqaddimah* (known as Prolegomenon in the West), the first volume of his book on universal history, *Kitab al-Ibar*.

[161] Al-Khilaafah ar-Raashidah, by al-Umaree,p.13

[162] *Tafsir-e Kabir* (The Great Commentary) by Fakhruddin Razi , his exegesis (*Tafsir*) on the Qur'aan), also named as *Mafatih al-ghayb* (The Keys to the Unknown).

[163] Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Razi ﷺ

أبو عبدالله محمد بن عمر بن الحسين فخرالدين الرازي or Fakhruddin Razi was a well-known Persian Sunni Muslim theologian and philosopher.. He was born in 1149/ 543AH in Ray of Persia (today located in Iran) to a family tracing its lineage to the first Muslim Caliph, Abu Bakr ﵁, and died in 1209/ 606AH in Herat (today located in Afghanistan). He also wrote on medicines, physics, astrology, literature, history and law.

[164] *al-Kasa'is al-Kubra-* has the distinction of being the foremost work on the characteristics and miracles of the Holy Prophet Muhammad ﷺ excerpts from it are to be found in the works on *Sirah* by eminent Imams and *Ulama*.

[165] Imam Jalaluddin al-Suyuti (c. 1445-1505 AD) was an Egyptian writer and teacher whose works deal with a wide variety of subjects in Islamic theology. *Tafsir al-Jalalayn* (Tafsir of the twin Jalaals) is a classical Sunni *tafsir* of the Qur'aan, composed first by Jalal ad-Din al-Mahalli d. 864H and then completed by his student Jalal ad-Din as-Suyuti d. 911H, thus its name. It is recognized as one of the most popular exegeses of the Qur'aan today, due to its simple style and its conciseness: It being only one volume in length

[166] 1. حلبي، السيرة الحلبيه، 3 : 493

ابن عساكر، تاريخ دمشق الكبير، 30 : 436 .2

3. سيوطي، الخصائ رضي الله عنه الكبرىٰ، 2 : 492

[167] aqā'idعقائد or aqidah عقيدة is a branch of Islamic studies regarding the beliefs associated with the Islamic faith

[168] *Tasarruf*: Free Disposal or Dispensing. This is spiritual interference by bringing events to pass through directing his spiritual energy towards the sphere of possibilities. Acting in his capacity as *khalifatullah fil ard*.

169 This hadith is reproduced in the revised translation of the Urdu book Faza'il-e-Namaaz by Shaikhul Hadith Maulana Muhammad Zakariyya Kaandhlawi; translated by Abdul Rashid Arshad. Part One (a) Importance of Salaah, Page 31

170 Some scholars claim the author of this work is Zayn al-Qudat Ahmad ibn Muhammad al-Hijji or al-Hajri or Hujuri as found in the catalogue of Arabic manuscripts of the library of Sarajevo (Number 334) and as referenced by Hajji Khalifa in Kashf al-Zunun (2:1848), while other manuscripts attribute it to Ibn Hajar al-Haytami or leave the author unmentioned is

171 Fawa'id Al-Fu'ad; The Fifth Fascicle, Assemby 5 Wednesday, 28 Shawaal, A.H. 719. I have consulted the text on p.333 of the English Translation by Bruce B. Lawrence Published by Paulist Press , 997 Macarthur Bouelevard, Mahwah, New Jersey and the Urdu, printed in 1992, Label Art Press, Manzur Book Depot, Bulbul Khana, Delhi

[172] *Sama*: The spiritual concert or audition or listening. This refers specifically to the Sufi gatherings where music and song are employed as a means of opening the heart to inrushes (*waridat*) of knowledge and awareness. During the Sama' the listener may experience ecstasy (wajd) and find Allah ﷻ, the Real (*al-Haqq*) within that ecstasy. However, before true ecstasy can be experienced the listener must be spiritually mature, having been prepared through *dhikrullah*, *mujahadah*, *riyada*. Without this initial contraction (*qabd*) of spiritual endeavour the expansion (*bast*) of ecstasy will not be real. True *Sama'* is a bird which flies from Allah ﷻ to Allah ﷻ . Allah ﷻ is the singer and Allah ﷻ is the hearer. At this Divine Feast the singer and hearer become one.

[173] Ab'ul Hasan Yamīn al-Dīn Khusrow (1253-1325 CE) ابوالحسن یمین الدین خسرو better known as Amīr Khusrow ؓ an Indian musician, scholar and poet. He was an iconic figure in the cultural history of the Indian subcontinent. A Sufi dervish and a spiritual disciple of Nizamuddin Auliya of Delhi, Amīr Khusrow was not only a notable poet but also a prolific and seminal musician. He wrote poetry primarily in Persian, but also in Hindavi. He is regarded as the "father of qawwali" (the devotional music of the Indian Sufis). He is also credited with enriching Hindustani classical music by introducing Persian and Arabic elements in it. The invention of the tabla is also traditionally attributed to Amīr Khusrow. Amir Khusrow used only 11 metrical schemes with 35 distinct divisions. He has written Ghazal, Masnavi, Qata, Rubai, Do-Beti and Tarkibhand.

174) فتح الباري " (3 /15) و (11 /345

[175] Ibn Ishaq ابن إسحاق or Muhammad ibn Ishaq ibn Yasār محمد بن إسحاق بن يسار (Madinah, 85 A.H. - Baghdad, 151 A.H.) was an Arab Muslim historian and biographer. He collected oral traditions that formed the basis of the first biography of the Islamic prophet Muhammad. This biography is usually called *Sirat Rasul Allah* ("Life of God's Messenger"). The original text of the Sīrat Rasūl Allāh by Ibn Ishaq is unavailable. However, much of it was copied over into a work of his own by Ibn Hisham (Basra - Fustat, 218 A.H.). *Ibn Hisham* also "abbreviated, annotated, and sometimes altered" the text of Ibn Ishaq

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176 الحديث رقم 40 : أخرجه ابن ماجه في السنن، المقدمه، باب فضل عثمان، 1 / 41، الحديث رقم : 112، و الديلمي في الفردوس بمأثور الخطاب، 5 / 3112، و المباركفوري في تحفة الأحوذي، 10 / 137.

177 http://www.sunnah.org/publication/khulafa_rashideen/caliph3.htm Uthman ibn Affan: main source Abu Nu`aym, *Hilya al-Awliya'* 1:92-100 #3; al-Dhahabi, *Siyar A`lam al-Nubala'* 1/2: 566-614 #4.

178 Qadi Iyad bin Musa (القاضي عياض بن موسى) born 1083 in Gibraltar, Spain - 1149) was the great imam of Ceuta, a city of Spain located on the North African side of the Strait of Gibraltar and, later, a high judge (Qadi) in Granada. He was one of the most famous scholars of Maliki Jurisprudence. He is also well known as one of the seven saints of Marrakech, Morrocco and is buried near Bab Aïlen

179 Kitab Ash-shifa bi Ta'rif Huquq al-Mustafa, (كتاب الشفاء بتعريف حقوق المصطفى, Healing by the recognition of the Rights of the Chosen one), of Qadi 'Iyad (d. 544H / 1149CE) is perhaps the most frequently used and commented upon handbook in which Muhammad's life, his qualities and his miracles are described in every detail. Generally known by its short title, Ash-Shifa, this work was so highly admired throughout the Muslim world that it soon acquired a sanctity of its own for it is said: "If Ash-Shifa is found in a house, this house will not suffer any harm...when a sick person reads it or it is recited to him, Allah □., will restore his health."

180 Ash-Shifa, Qadi Iyad, Translated by Ayesha Bewley, Second Edition 1992, Page 188

181 *Al-Mustadrak alaa al-Sahihain* or *Mustadrak al-Hakim* (المستدرك على الصحيحين)) is a five volume hadith collection written by Hakim al-Nishaburi d. 405H.

182 al-Mas'udi أبو الحسن علي بن الحسين بن علي المسعودي [896/ 956 CE] Abu al-Hasan Ali ibn al-Husayn ibn Ali al-. was an Arab historian and geographer, known as the "Herodotus of the Arabs." He was one of the first to combine history and scientific geography in a large-scale work, *Muruj adh-dhahab wa ma'adin al-jawhar* مروج الذهب ومعادن الجواهر (The Meadows of Gold and Mines of Gems), a world history

183 1.Muhammad ibn Talha el-Shafei in Matalib-us-saool, page 11.
2.Hakim in Mustadrak, page 483, Vol. III.
3.El-Umari in Sharh Ainia, page 15.
4.Halabi in Sira, page 165, Vol. I.
5.Sibt ibn al-Jauzi in Tadhkera Khawasil Ummah, page 7.
6.Ibn Sabbagh Maleki in Fusoolul Mohimma, page 14.
7.Muhammad bin Yousuf Shafei in Kifayet al-Talib, page 261.
8.Shablanji in Nurul Absar, page 76.
9.Ibn Zahra in Ghiyathul Ikhtisar, page 97.
10. Edvi in Nafhatul Qudsia, page 41.

184 Abbas Mahmud al-Aqqad عباس محمود العقاد (June 28, 1889–March 12, 1964) was an Egyptian writer. He wrote more than 100 books about philosophy, religion, and poetry. He died in 1964 in Cairo. His most famous works were al-'Abkariat, Allah, and Sarah.

185 Shah Waliullah Muhaddith Dehlvi (February 21, 1703 - August 20, 1762) was an Islamic scholar and reformer. He worked for the revival of Muslim rule and intellectual learning in South Asia, during a time of waning Muslim power. Shah Waliullah urged Muslim rulers to a

jihad against the enemies of Islam and hoped to restore the Ulama's former power and influence. He despised the divisions and deviations within Islam and its practice in India and hoped to "purify" the religion and unify all Indian Muslims under the "banner of truth". He is also thought to have anticipated a number of progressive, social, economic, and political ideas of the modern era such as social reform, equal rights, labour protection, welfare entitlement of all to food, clothing, housing, etc.

[186] *Izalat al-Khafa'an Khilafat al-Khulfa* ('Removal of Ambiguity about the Caliphate of the Early Caliphs') is a book by the Islamic scholar Shah Waliullah in Persian. In the Islamic tradition perhaps only a few works are as remarkable for having so comprehensively and systematically expounded the normative model of the *Khilafat* (Caliphate).

[187] Jalāl ad-Dīn Muhammad Rūmī (جلال‌الدین محمد رومی) known to the English-speaking world simply as Rumi, (September 30, 1207–December 17, 1273), was a 13th century Persian Sufi, poet, jurist, and theologian. He wrote *Masnavi-ye Manavi* ("Rhyming Couplets of Profound Spiritual Meaning."), a six-volume poem regarded by many Sufis as the manual of *Tasawwuf*. In fact, the *Masnavi* is often called the "*Qur'aan-e Farsi*" (The Persian Qur'aan). It is considered by many to be one of the greatest works of mystical poetry.

[188] Masnavi-I Ma'navi or Mathnavi (مثنوی معنوی) meaning 'Rhyming Couplets of Profound Spiritual Meaning'; an extensive poem written in Persian by Jalal al-Din Muhammad Rumi, the celebrated Persian Sufi saint and poet. It is one of the best known and most influential works of both Sufism and Persian literature. The Masnavi is a series of six books of poetry that amount to about 25,000 verses or 50,000 lines. It is a spiritual writing that teaches Sufis how to reach their goal of being in union with God.

[189] الحديث رقم 1 : أخرجه الترمذى فى الجامع الصحيح، ابواب المناقب، باب مناقب على، 5 / 642، الحديث رقم : 3735، و الطبراني في المعجم الكبير، 11 / 406، الحديث رقم : 12151، والهيثمي في مجمع الزوائد، 9 / 102.

[190] الحديث رقم 1 : أخرجه الترمذى فى الجامع الصحيح، ابواب المناقب، باب مناقب على، 5 / 642، الحديث رقم : 3735، و الطبراني في المعجم الكبير، 11 / 406، الحديث رقم : 12151، والهيثمي في مجمع الزوائد، 9 / 102

[191] Abu Isa Muhammad ibn Isa ibn Surat ibn Musa ibn ad-Dahhak as-Sulami at-Tirmidhi (824-892, i.e. 209 AH - 13 Rajab 279 AH) was a collector of hadith. He was born and died in Bâgh (meaning 'Garden'), a suburb of Termez (Tirmidh), Khurasan - Persia, in present day Uzbekistan.He wrote the Sunan al-Tirmidhi, one of the six canonical hadith compilations used in Sunni Islam. Starting at the age of twenty, he traveled widely, to Kufa, Basra and the Hijaz, seeking out knowledge from, among others, Qutaiba ibn Said, Bukhari, Imam Muslim and Abu Dawud. Tirmidhī was blind in the last two years of his life. Tirmidhi is buried in Sherobod, 60 kilometers north of Termez. He is locally know as Iso At Termizi or Termiz Ota (Father of Termez City).

[192] الحديث رقم 4 : أخرجه الترمذي في الجامع الصحيح، ابواب المناقب، باب مناقب علي، 5 / 642، الحديث رقم : 3734.

[193] Abu Ja'far Muhammad ibn Jarir al-Tabari (838-923) *أبو جعفر محمد بن جرير الطبري* (Translated & Abridged by J Cooper, W F Madelung and A Jones), The commentary on the Qur'an - (*al-musamma Jami al-bayan fi ta'wil al-Qur'an* or *Tafsir al-Tabari*), 1987, Volume 1, Oxford University Press & Hakim Investment Holdings (M.E.) Limited, p. 16.

[194] Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur الدر المنثور في التفسير بالماثور, 'The Scattered Pearls' is an authoritative Sunni tafsir of the Qur'aan, written by the prominent Imam Jalal al-Din al- Suyuti . It explains each passage of the Qur'aan by the reports and narrations from the Prophet, his Companions and the immediate generations following the Companions. Imam Suyuti compiled

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all the reports and narrations that he could gather for each particular passage. Unlike Al-Tabari, Imam Suyuti completely avoid's penning down his personal opinions in the *Tafsir* nor did he make any private interpretation over any passage of the Qur'aan. He, however, did that in his other Tafsir work, known as *Tafsir al-Jalalayn*, which he compiled together with his teacher, al-Mahally.

[195]

(٦) قال شيخ الإسلام ابن تيمية : وكل من له عقل وعلم يعلم بالاضطرار بطلان هذا التفسير ، وأن ابن عباس لم يقل هذا .... وقال : هذا وأمثاله إنما يقوله من لا يعقل ما يقول ، وهذا بالهذيان أشبه منه بتفسير القرآن ، وهو من جنس تفسير الملاحدة والقرامطة الباطنية للقرآن ، بل هو شر من كثير منه . ينظر منهاج السنة النبوية ٢٤٤/٧ - ٢٥٠.

[196] Imam ash-Shawkani: Muhammad *ash-Shawkani* (1759-1834 C.E/ 1250 AH) was a Yemeni scholar of Islam. Born into a *Zaydi Shi'a* Muslim family, *ash-Shawkani* later on adopted the *Salafi* ideology within Sunni Islam and called for a return to the textual sources of the Qur'aan and hadith. He viewed himself as a *mujtahid*, or authority to whom others in the Muslim community had to defer in details of religious law.

[197] 1. Hakim, al-Mustadrak (3:175#4757)
2. Ahmad bin Hambal, Fadail-us-sahabah (2:763#1344)
3. Tabarani, al-Mujam-ul-kabir (1:108#180)
4. Tabarani, al-Mujam-ul-kabir (22:400#999)
5. Tabarani, al-Mujam-ul-awsat (3:35#2386)
6. Haythami, Majma-uz-zawaid (9:212)

[198] Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.95)

[199] Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.72)

[200] *Sunnah:* The profound Science Of Beautiful Moral Behaviour based upon the 'beautiful model' *(uswa Hasana)* of the Holy Prophet ﷺ. Following the form of, and contemplating the meaning within, the *Sunnah* are the most profound ways in which man can prepare himself to receive Divine Knowledge.

[201] Walima (وليمة), or the marriage banquet, is one of the two traditional parts of an Islamic wedding. The *walima* is performed after the nikah, or marriage ceremony. The word walima is derived from walam, meaning to gather or assemble. It designates a feast in classical Arabic

[202] 1. Nasai, as-Sunan-ul-kubra (2:76#10088)
2. Nasai, Amal-ul-yawm wal-laylah (p.253#258)
3. Ruyani, al-Musanad (1:77#35)
4. Tabarani, al-Mujam-ul-kabir (2:20#1153)
5. Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:217)
6. Ibn Sad, at-Tabaqat-ul-kubra (8:21)
7. Haythami said in Majma-uz-zawaid (9:209) Bazzar and Tabarani related it.
8. Asqalani said in al-Isabah fi tamyiz as-sahabah (8:56) Dawlabi has narrated the tradition with a sound chain of narrators.
9. Dawlabi, az-Zurriyah at-tahirah (p.65#94)
10. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.74))

[203] Mizan Al-Ei'tidal, by al-Dhahabi, v1, p235
Fada'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p663, Tradition #1130

al-Riyadh al-Nadhirah, by al-Muhib al-Tabari, v2, p164, v3, p154
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[204] 1. Hakim, *al-Mustadrak* (3:170#4740)
2. Ibn Hibban, *as-Sahih* (2:470,471#696)
3. Haythami, *Mawarid-uz-zaman* (p.631#2540)

[205] اخرج الطبري في تاريخه((297)) (17/3) عن ابي رافع، قال: لما قتل علي بن ابي طالب يوم احد اصحاب الالوية، ابصررسول اللّه(ص) جماعة من مشركي قريش، فقال لعلي: ((احمل عليهم)). فحمل عليهم ففرق جمعهم، وقتل عمرو بن عبد اللّه الجمحي. قال: ثم ابصر رسول اللّه(ص) جماعة من مشركي قريش، فقال لعلي: ((احمل عليهم)). فحمل عليهم ففرق جماعتهم، وقتل شيبة بن مالك. فقال جبريل: يا رسول اللّه ان هذا للمواساة. فقال رسول اللّه(ص): ((انه مني وانا منه))... فقال جبريل: وانا منكما. قال: فسمعوا صوتا: ,لا سيف الا ذو الفقارولا فتى الا علي, واخرجه احمد بن حنبل في الفضائل((298)) عن ابن عباس، وابن هشام في سيرته((299)) (52/3) عن ابن ابي نجيح،والخثعمي في الروض الانف((300)) (143/2)، ... وابن ابي الحديد في شرح النهج((301)) (9/1) وقال: انه المشهور المروي...وفي (236/2) وقال: ان رسول اللّه قال: هذا صوت جبريل

[206] Bukhari Hadith 5.520 narrated by Salama; 5.521 narrated by Sahl bin Sad; 4.192

[207] Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishaburi (d. 403 AH) gained substantial reputation for writing *Al-Mustadrak alaa al-Sahihain* and *Mustadrak al-Hakim*. Al-Haakim started writing 'Mustadrak' in the year when he was 72 years old. Al-Hakim is quoted to have said: "I drank water from Zamzam and asked Allah ﷻ for excellence in writing books".

[208] Mālik ibn Anas ibn Maalik ibn 'Āmr al-Asbahi (مالك بن أنس) (c. 711 - 795) (93 AH - 179 A.H.) is known as "Imam Maalik," the "Shaykh of Islam," the "Proof of the Community," and "Imam of the Abode of Emigration." He was one of the most highly respected scholars of *fiqh* in Sunni Islam. Imam Shafi, who was one of Imam Maalik 's students for nine years and a scholarly giant in his own right, stated, "When scholars are mentioned, Maalik is like the star among them." The *Maliki Madhab*, named after Maalik, is one of the four schools of jurisprudence that remains popular among Muslims to this day.

[209] The Muwatta (الموطأ) is an early statement of Muslim law, compiled and edited by Imam Malik. It is considered the earliest extant source of hadith, the traditions of the Prophet Muhammad that form the basis of Islamic jurisprudence alongside the Qur'aan. Nonetheless is not properly speaking a collection of hadith; many of the legal precepts it contains are based not on hadith at all. The book covers rituals, rites, customs, traditions, norms and laws of the time of the Prophet Muhammad. Much of the book pertains to areas which are not properly "legal" in the western sense, such as Hajj, sacrifice, intercourse etc. This makes it valuable beyond law, for studying historical sociology of the Arabs, for example.

[210] الحديث رقم 5 : أخرجه مالک في الموطأ، کتاب : القدر، باب : النهي عن القول بالقدر، 2 / 899، الرقم : 1594، والحاکم في المستدرک، 1 / 172، الرقم : 319، وابن عبد البر في التمهيد، 24 / 331، الرقم : 128، والواسطي في تاريخ واسط، 1 / 50

[211] Al-Nasa'i(214 – 303 AH/ ca. 829 – 915 AD/CE), full name Ahmad ibn Shu`ayb ibn Ali ibn Sinaan Abu `Abd ar-Rahmaan al-Nasa'i: He was born in Nas'a, in Khorasan. was a noted collector of hadith (sayings of Muhammad), and wrote one of the six canonical hadith collections recognized by Sunni Muslims, Sunan al-Sughra, or "Al-Mujtaba", which he selected from his "As-Sunan al-Kubra". As well as 15 other books, 6 dealing with the science of hadith.

[212] Abu al-Qasim Sulaiman ibn Ahmad ibn Al-Tabarani born 260 AH (821 CE) and lived, according to the sources, until 360 AH (918 CE). He narrated numerous *ahadeeth*. Amongst his students Ahmad bin 'Amr bin 'Abdul-Khaliq Al-Basri or Abu Bakr Al-Bazzar.

[213] Ibn Faris al-Qazwini, Ahmad, 10th cent. Mujam al-maqayis fi
al-lughah. Beirut: Dar al-Fikr, 1994.

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[214] Dictionary: Mujam maqayis al-lugha (4:217)
[215] Ahmed ibn Hanbal ('أحمد بن حنبل ' Ahmad bin Hanbal) (780 - 855 CE, 164 - 241 AH) was an important Muslim scholar and theologian born in Khorassan to a family of Arab origin . He is considered the founder of the Hanbali school of fiqh (Islamic jurisprudence). His full name was Ahmad bin Muhammad bin Hanbal Abu `Abd Allah al-Shaybani. Shayban or Banu Shaybah is Ibn Hanbal's tribe. It is an Arabic tribe located in Arabia and it still exists in Arabia (أحمد بن محمد بن حنبل أبو عبدالله الشيباني).
[216] Abul Husayn Muslim ibn al-Hajjaj Qushayri al-Nishapuri (أبو الحسين مسلم بن الحجاج القشيري النيشابوري) (lived c. 206-261 AH/c.821-875 CE), Muslim Author of the second most widely recognized collection of Hadith in Sunni Islam, "Sahih Muslim", "Muslim's authentic (collection)".
[217] Ahmad, *Musnad* and Muslim *Sahih*, Also al-Hakim, ibn Hibban, al-Darimi, al-Bazzar, and al-Tabrani.
[218] Sihah Sittah: The six major Hadith collections الكتب السته; al-Kutub al-Sittah are collections of hadith by Islamic scholars who, approximately 200 years after the Holy Prophet Muhammad ﷺ's death and by their own initiative, collected hadith. They are sometimes referred to as Al-Sihah al-Sittah (The Authentic Six). They are Sahih Bukhari, Sahih Muslim, al-Nasa'I, Abu Dawud, Jami al-Tirmidhi, Sunan ibn Majah.
[219] Ghadir Al-Khumm (غدير الخم) 'Pond of Khumm' which is a a natural lake near Haggag, some 35 km inland, fringed with Phragmite reeds and fed by several permanent freshwater springs provides a natural wetland unique on the Tihamah north of Jeddah. It is a Valley or *Wadi Rabigh* extending along the border of Madinah and Makkah.
[220] *nisbah:* Relationship
[221] Family of the Blessed House of the Holy Prophet Muhammad ﷺ, which included the Blessed Five and all the wives of the Holy Prophet Muhammad ﷺ.
[222] نسائي، خصائص امير المؤمنين علي بن ابي طالب رضي الله عنه : .2 ; ترمذي، الجامع الصحيح، 6 : 78، ابواب المناقب، رقم : 3712 .
نسائي، السنن الكبرىٰ، 5 : 132، رقم : 8484 .3 ;77، 92، رقم : 65، 86
[223] **al-fayz-** Divine Effusion or Overflow or Emanation. It is a means of attaining knowledge. It is a bestowal from Allah to the heart of His Perfect Slave, the Perfect Man.

[224] 1. هيثمي، مجمع الزوائد، 9 : 108، 109
2. ابن عساكر، تاريخ دمشق الكبير، 45 : 181، 182
3. حسام الدين هندي، كنز العمال، 11 : 611، رقم : 32958

[225] Khatīb Baghdādī related it in Tārīkh Baghdad (8:290); Wāhidī, Asbāb-un-nuzūl (p.108); Rāzī, at-Tafsīr-ul-kabīr (11:139); Ibn 'Asākir, Tārīkh Dimashq al-kabīr (45:176,177); Ibn Kathīr, al-Bidāyah wan-nihāyah (5:464); and Tabarānī in al-Mu'jam-ul-awsat (3:324#).

Ibn 'Asākir narrated it through Abū Sa'īd al-Khudrī in Tārīkh Dimashq al-kabīr (45:179)
[226] Abd al-Rauf Muhammad al-Manawi (b. AH 952 / AD 1545; d. AH 1031 / AD 1621) was an Ottoman period Islamic scholar of Cairo, known for his works on the early history of Islam and the history of Sufism in Egypt. He was a disciple of al-Sharani. His *Fayd al-Qadir Sharh al-Jami` al-Saghir* is a commentary on the *Jami* by Imam al-Suyuti
[227] *al-Khulafā ' u r-Rāshidūn* (The Righteous Caliphs) الخلفاء الراشدون is a term used in Sunni Islam to refer to the first four Caliphs who formulated the Rashidun Caliphate. The concept of "Rightly Guided Caliphs" originated with the Abbasid Dynasty. It is a reference to the Sunni tradition,

"Hold firmly to my example (sunnah) and that of the Rightly Guided Caliphs" (Ibn Majah, Abu Dawud).

[228](الصواعق المحرقه، 177

Al-Muhibb At-Tabari, Muhibbu 'd-Din, Abu '1- 'Abbas, Ahmad ibn 'Abdillah ash-Shafi'I (615/1218—694/1295): *Dhakha'iru 'l-'uqba* (fi manaqibi dhawi 'l-qurba), Beirut, 1974 .

[229] Ibn Hajar Haythamī *al-Makki* was a Sunni Muslim *Shafi'i* scholar, born in 909 AH (1503CE). A brilliant scholar of in-depth applications of Sacred Law, and with al-Imām Ahmad al-Ramlī, represents the foremost resource for *fatawa* (legal opinion) for the entire late Shāfi'ī School. He authored major works in Shāfiī jurisprudence, hadīth, tenets of faith, education, hadīth commentary, and formal legal opinion. His most famous works include *Tuhfah al-muḥtāj bi sharh al-Minhāj,* a commentary on al-Imām al-Nawawī' s *Minhāj al-ṭālibīn* whose ten volumes represent a high point in Shāfiī scholarship; the four volume *al-Fatāwā al-kubrā al-fiqhiyyah*; and *al-Zawājir an iqtirāf al-kabāir*, which with its detailed presentation of Qurān and Hadīth evidence and masterful legal inferences, remains unique among Muslim works dealing with *taqwa* (God-fearingness) and is even recognized by Hanafi scholars like al-Imām Ibn Ābidīn as a source of authoritative legal texts valid in their own school. After a lifetime of outstanding scholarship, the Imām died and was buried in Makkah in 974 AH.

[230] *Al-Sawa'iq al-Muhriqah* (Loud/Frightening Lightning) is a book written by the Ibn Hajar Al-Haytami, it covers many areas such as how to send greetings upon the Holy Prophet Muhammad ﷺ and the role of *Shiaism* in Islam. It is deeply critical against Shi'tes as a sect and their views and beliefs.

[231] 1- *sunan kubra*, nisai; 7/451/8453; new edition 5/142/8507;
2-*masnad ahmad*; 1/84/644 and 151/1302
3-*musanaf* ibn abi Sheebah; 7/404/36896
4-*tehzeeb ul athaar*; ibn Jurair; 1/449-450/1833-1834-1835
5-*musnad* abu yala; 1/155/287
6-*behr ul khazar al maroof* masnad bazaar; 3/21-22/769
7-*mustadarak*; 2/366/3439 and 3/4/4324
8-*maujam al-Kabeer* tabarani; 17/292
9-*sift us sifoot*; ibn Jawzi; 1/163
10-zakhair ul uqba; 103
11- Majmua uz-Zawaid; 6/23/8936
12- Riaz un Nazara; 3/146-147
13-Jama ul Jawami'i; 3/30/5514
14- izala tul khulafa; 4/411
15-manaqib ali wa hassnain; 55

[232] Al-Arsh- The Divine Throne of Allah ﷻ: It is the heart of the Lover of Allah ﷻ and around it spiritual realities circle.

[233] Also known as Abu Yazid Bistami or Tayfur Abu Yazid al-Bustami, (804-874 CE) was a Persian Sufi born in Bastam, Iran. Bistami's predecessor Dhu'l-Nun al-Misri (d. CE 859) had formulated the doctrine of *ma'rifa* (gnosis), presenting a system which helped the *murid* (initiate) and the Shaykh (guide) to communicate. Bayazid Bastami took this another step and emphasized the importance of ecstasy, referred to in his words as drunkenness (*sukr* or *wajd*), a means of annihilation in the Divine Presence. Before him, Sufism was mainly based on piety and obedience and he played a major role in placing the concept of divine love at the core of Sufism. When Bayazid died, he was over seventy years old. Before he died, someone asked him his age.

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He said: I am four years old. For seventy years I was veiled. I got rid of my veils only four years ago."

[234] Imam Abu Ja`far Ahmad ibn Muhammad al-Azdi, known as Imam Tahawi after his birthplace in Egypt, is among the most outstanding authorities of the Islamic world on hadith and jurisprudence (fiqh). He lived at a time when both the direct and indirect disciples of the Four Imams of law were teaching and practicing. This period was the greatest age of Hadith and fiqh studies, and Imam Tahawi studied with all the living authorities of the day.

[235] [235] Asma bint Umais ibn Ma'bad ibn al Haarith ﷺ (أسماء بنت عميس) from the Banu Hashim tribe was a Sahabi who lies buried in *Baab Sagheer* cemetery, Damascus, Syria. She is probably the only Sahabia ﷺ who has this unique honour of being the wife of three different Sahaba ﷺ at three different times viz. Hazrath Ja'far ibn Abu Talib ﷺ till his martydom in *Ghazwa-e-Mauta* in 8 AH. Then Hazrath Abu Bakr Siddique ﷺ till his death in 13 Hijri. When married to Abu Bakr ﷺ, she was expecting their child but did not want to miss the last and only pilgrimage, of the Holy Prophet Muhammad ﷺ even though her delivery was near and so she decided to accompany her husband. On one of the stops along the pilgrimage route, Asma gave birth to their son who they named Muhammad ibn Abu Bakr. and then when Abu Bakr ﷺ died, Asma married Ali ibn Abu Talib ﷺ. Both Muhammad ibn Abu Bakr ﷺ and Umm Kulthum bint Abu Bakr ﷺ went to live with Hazrath Ali ﷺ.

[236] Bukhari: 1.568 narrated by ibn Abu Malih. 1.527 narrated by ibn Umar and 1.528 narrated by Abu al-Mahh

[237] 1. المعجم الكبير لطبراني، 11 : 55

2. مستدرک للحاکم، 3 : 126 – 127، رح : 11061

3. مجمع الزوائد، 9 : 114

[238] The essence of man the nucleus of the soul

[239] لحديث رقم 26 : أخرجه البخاري في كتاب : التهجد، باب : قيام النبي صلي الله عليه وآله وسلم بالليل في رمضان وغيره، 1 / 385، الرقم : 1096، ومسلم في الصحيح، كتاب : صلاة المسافرين وقصرها، باب : صلاة الليل وعدد ركعات النبي صلي الله عليه وآله وسلم في الليل، 1 / 509، الرقم : 738، والترمذي في السنن، كتاب : الصلاة عن رسول الله صلي الله عليه وآله وسلم، باب : ما جاء في وصف صلاة النبي صلي الله عليه وآله وسلم بالليل، 2 / 302، الرقم : 439، وقال أبوعيسي : هذا حديث حسن صحيح، وأبوداود في السنن، كتاب : الصلاة، باب : في صلاة اليل، 2 / 40، الرقم : 1341، والنسائي في السنن، كتاب : قيام الليل وتطوع النهار، باب : كيف الوتر بثلاث، 3 / 234، الرقم : 1697، وفي السنن الكبري، 1 / 159، الرقم : 393، ومالک في الموطأ، كتاب : صلاة الليل، باب : صلاة النبي صلي الله عليه وآله وسلم في الوتر، 1 / 120، الرقم : 263، وأحمد بن حنبل في المسند، 6 / 36، الرقم : 24119، وابن خزيمة في الصحيح، 1 / 30، الرقم : 49، 2 / 217، وابن حبان في الصحيح، 6 / 186، الرقم : 2430، وعبد الرزاق في المصنف، باب : صلاة النبي صلي الله عليه وآله وسلم من الليل ووتره، 3 / 38، الرقم : 4711، والطحاوي في شرح معاني الآثار، 1 / 282.

[240] *Basirah:* Insight. *Basirah* is the inner eye that perceives the World Of The Unseen. Man's basirah is veiled and covered with rust *(rayn)* that can only be removed through the sincere practicing of the Remembrance Of Allah *(zikrullah)*. Insight is one of the forms of the inward knowledge of reality.

[241] Abû Ja`far Ahmad Tahâwî (229-321AH), Mushkilul-Âthâr (4 vols. India, Haydarabad: Majlis Dâ'iratul-Ma`ârif, 1333AH), 2:9; 4:388.

* Jalâlud-Dîn Suyûtî (d. 911AH), al-Khasâ'isul-Kubrâ (Pakistan: Faisalabad: al-Maktaba an-Nûriyya ar-Ridwiyya), 2:82.

* Qâdî `Iyâd (476-544AH), ash-Shifâ` (2 vols. Lebanon, Beirut: Dârul-kitâb al-`Arabî, 1977), 1:400.

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* Cf. Prof. Dr. Muhammad Tahir-ul-Qadri, Real Islamic Faith and the Prophet's Stature.

[242] This hadîth is found in Sahîh al-Bukhârî (3199, 7424). Its text, as related by Abû Dharr al-Ghifârî, is as follows: The Prophet ﷺ said to me: "O Abû Dharr! Do you know where the Sun goes when it sets?"

I said: "Allah ﷻ and His Messenger ﷺ know best." He said: "It goes until it prostrates beneath the Throne. Then it seeks permission and permission is granted to it. Soon it will prostrate and it will not be accepted from it, and seek permission and will not be granted permission. It will be said to it: 'Go back where you came from.' Then it will rise from its setting place. This is Allah ﷻ 's statement: 'And the Sun runs on to its place of settlement. That is the determination of the Mighty the Knowing. [Sûrah YâSîn: 38]'." It is also found in Sahîh Muslim, Book 1: The Book of Faith (*Kitab Al-Iman*) Chapter 73: Description of the Period in Which Iman Would Not Be Acceptable to Allah ﷻ.Its text is similar and also related by Abû Dharr al-Ghifârî ؓ.

[243] Ash-Shifa, Qadi Iyad, Translated by Ayesha Bewley, Second Edition 1992, Page 188

[244] Imaam Fakhr al-Din al-Razi Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Razi أبو عبدالله محمد بن عمر بن الحسىن فخرالدىن الرازي or Fakhruddin Razi was a well-known Persian Sunni Muslim theologian and philosopher.. He was born in 1149/ 543AH in Ray of Persia (today located in Iran) to a family tracing its lineage to the first Muslim Caliph, Abu Bakr ؓ, and died in 1209/ 606AH in Herat (today located in Afghanistan). He also wrote on medicines, physics, astrology, literature, history and law.

[245] *Tafsir al-Kabir* (The Large Commentary, also known as *Mafatih al-Ghayb*, Keys to the Unknown) is a classical Islamic Tafsir book, written by the well-known Persian theologian and philosopher Muhammad ibn Umar Fakhr al-Din al-Razi d. 606H (1149-1209). It is not unusual for contemporary works to use it as a reference.

[246] Jalaluddin Al-Suyuti جلال الدين السيوطي (849 AH /1445–1505 CE) also known as *Ibn al-Kutub* (son of books) was an Egyptian writer, religious scholar, juristic expert and teacher whose works deal with a wide variety of subjects in Islamic theology. He was gifted and was already a teacher in 1462. In 1486, he was appointed to a chair in the mosque of Baybars in Cairo. He adhered to the *Shafi'i Madhab* and is one of the latter-day authorities of the *Shafi'i* School, considered to be one of the *Ashabun-Nazzar* (Assessors) whose degree of *Ijtihad* is agreed upon.

[247] *Dur al-Manthur* (Full title of the book is *Ad-Durr Al-Manthur Fi Tafsir Bil-Ma'thur*; "The Scattered Pearls; Intertextual Exegesis) is an authoritative Sunni t*afsir* (classical scholarly exegesis of the Qur'aan), written by the prominent Imam Jalal al-Din al- Suyuti d. 911H. The exegesis explains each passage of the Qur'aan by the reports and narrations from the Prophet, his Companions and the immediate generations following the Companions. Imam Suyuti compiled all the reports and narrations that he could gather for each particular passage. Unlike Al-Tabari, Imam Suyuti completely avoids penning down his personal opinions in the Tafsir nor did he make any private interpretation over any passage of the Quran. He, however, did that in his other *Tafsir* work, known as *Tafsir al-Jalalain* (which he compiled together with his teacher, al-Mahally

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